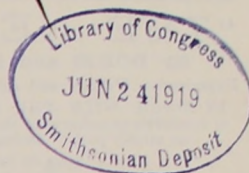


# Light:



*A Journal of Psychological, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe. "WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul

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## NOTES BY THE WAY.

When (in "The Vicar of Wakefield") Lady Blarney and Miss Carolina Wilhelmina Amelia Skeggs exchanged inane society gossip, the brusque Mr. Burchell punctuated each remark from the two ladies with the single word "Fudge!" It was very impolite, of course, but the nature of the conversation seemed to justify it. Not infrequently in looking over our mass of Press cuttings we come across some piece of criticism so imbecile that the phrase "Fudge" seems the only one that can fitly describe it. We take up a "religious" newspaper and find an article, a blend of solemn pomposity and craven fear, from which we learn that the phenomena of Spiritualism are (at one and the same time) a mixture of fraud and delusion and the outcome of cunning and malignant Satanic agencies. Fudge! Such criticism shows a deplorable lack, not merely of logic, but of ordinary commonsense. The objector, though he be a reverend or right reverend person, cannot have it both ways. Even Religion cannot justify feeble-mindedness.

\* \* \* \*

As we have said before, in commenting on this wild "devil" talk, the "religious" critic in his outlook on the Universe seems to have forgotten the existence of an over-ruling God, since he attributes so much power to devils. Moreover, he completely stultifies himself by presenting us with the idea of a creature of infinite cleverness and craft who is at the same time incredibly stupid in his methods, a kind of "Ass of the Ages." The critic warns his hearers against the deep-laid and cunning schemes which appear to result in the production of something which elsewhere he describes as "silly," "contemptible," "undignified" and "absurd." We do not know whether Mr. E. B. Osborne is a theologian or, writing on behalf of panic-stricken ecclesiastics, has become afflicted with their peculiar weakness. But in the "Sunday Express" lately we find him recording his opinion that Spiritualism is a "delusion" and psychic phenomena either fraudulent or illusory and then solemnly descanting on diabolical agencies! What is it in this subject that causes an opponent to lose his sense of proportion and to talk and write with a lack of logical consistency that would discredit the callowest member of a debating society?

\* \* \* \*

In our last issue appeared an article on "The Hope Diamond" and its supposed malevolent influence. Well, there is a good deal of occult lore attached to precious stones, and yet, as we read the account of what someone calls the "No Hope" diamond, we could not help reflecting on the possible results of investigating the career of some other precious stone that had passed through numerous hands and whose possessors by some chance unconnected with the stone had more than

usually unhappy lives. The fact is that when we apply some preconceived idea to any object or person we unconsciously select all the facts that tend in any way to confirm that idea. "Trifles light as air are to the jealous" (or superstitious) "confirmation strong as proofs of Holy Writ." Suppose the Hope diamond had been credited with fortunate influences. Then all the good fortune that befell its possessors (and they must have had some) would have been set out in array as proof. In saying this we do not necessarily challenge the idea of "occult" influences. We only seek to enforce the necessity of rigidly testing all our ideas by standards of unflinching reason. We must exhaust the natural before importing the extra-natural. If occultism is not consistent with good sense we want none of it. (Since writing the foregoing we note the statement, quoted in the "Daily News," of Mr. Edgar Willson, late editor of the "Jewellers' Circular" of New York, that the tales of misfortune overtaking the possessors of the Hope diamond were never heard of until a sensational article appeared a short time after the gem was brought to America in 1901; also that he had taken the trouble to trace the record of its adventures back to 1830, the date when its "authentic history" began, and did not succeed in verifying a single one of these stories.)

\* \* \* \*

It is but natural that the part played by the United States in the great world-drama of to-day should send men's thoughts back to the days of Abraham Lincoln, who doubtless continues to exert his influence on the destinies of his country and humanity at large from "realms beyond." Our friend, Mr. Francis Grierson, has made a valuable contribution to a study of the life of the great statesman in "Abraham Lincoln, the Practical Mystic" (John Lane). It is highly acclaimed by American literary critics as a book giving us "the real Lincoln." Mr. Grierson had the rare privilege of being able to write of Lincoln at first hand, as one who went through the American Civil War and heard the great oration delivered by Lincoln after the battle of Gettysburg. Himself a mystic, Francis Grierson delineates the character of Lincoln with sympathy and insight, and the picture he draws for us is a living, breathing one. We give on another page some passages from the book dealing with the psychological episodes in Lincoln's life—brief but significant flashes in a great spiritual experience.

## THE MASKED MEDIUM.

We have gathered several reports and statements concerning this alleged medium. A lady investigator relates that she has had satisfactory proof of the reality of the psychic powers of the performer. A gentleman who visited the last performance at the Criterion Hall on behalf of *LIGHT* tells us that he deposited in the box a cigarette holder for delineation, that the medium was unable to do more than describe it as a small object carried on the person, but she added that she "got with it the initials N.G." These were the initials of our representative's name. These were not on the cigarette holder and certainly appear to have been obtained by supernatural means, for he is a complete stranger to the "medium" and her friends.

On the other hand we have stories that suggest trickery. In short, we have the ancient results that seem to attend all indiscriminate public experiments, whether in a seance room or on the stage. We cannot find that the theory of trickery covers the whole of the Masked Medium's results. On the other hand the psychic explanation leaves us with some unsatisfactory gaps.



## A PSYCHIC INSTITUTE IN PARIS.

INVESTIGATIONS ON SCIENTIFIC LINES.

BY STANLEY DE BRATH, M.Inst.C.E.

An event took place in April last which is of the greatest interest to all who are following the development of psychic science: an International Metapsychic Institute has been founded in Paris.

The founder is M. Jean Meyer, supported by Professor Charles Richet, the Medical Inspector-General Calmette, M. Gabriel Delanne, the Count de Gramont, M. Jules Roche, Professor Santoliquido, M. Flammarion, Professor Teissier, M. Saurel, and many other distinguished men of science. Dr. Gustave Geley, well-known for his crucial experiments in the phenomena of materialization, is the first director.

At the first session the committee elected the following officers of the new Institute: Honorary President, Professor Charles Richet (member of the Academy of Medicine and of the Academy of Sciences); President, Professor Santoliquido (Italian Councillor of State); Vice-President, the Count de Gramont (of the Academy of Sciences); Secretary and Treasurer, Monsieur Saurel.

The proceedings were opened by the Honorary President, who, after promising his active collaboration in the work of the Institute, paid a warm tribute to the memory of Sir William Crookes, whose position in the scientific world gave to his studies in psychic phenomena, and more especially those of materialization, an exceptional value: his courage and self-abnegation in publishing these results as early as 1872-1873 entitled him to the veneration of all students of these difficult subjects.

The President followed with a speech indicating the scientific revolution which must inevitably be produced by the recognition of these metapsychic phenomena, and their study as objective realities. He then called on Dr. Geley, as Director, to set forth the programme of operations.

After some references to the scheme which has been under consideration for ten years past, Dr. Geley said: The International Metapsychic Institute has been conceived after Prof. Santoliquido's happy expression—"a centre for the dissemination of ascertained results" (*centre d'aboutissement et de rayonnement*). This formula implies a double activity—

- (1) The study, analysis and synthesis of all events throughout the world bearing on metapsychic science;
- (2) Observation, experiment and publicity of results; and to offer to individual and associated researchers a selected but complete summary of progress.

The first among the tasks to be undertaken is the creation of a laboratory, a library, and archives. Then will follow the popularisation of results by conferences, publications and the organisation of minute researches wherever necessary. We have at our disposal resources which enable us to instal one laboratory well equipped with photographic and mechanical automatic recording apparatus. Closely connected with this is the need of finding one or two selected and reliable persons of mediumistic temperament to whom we can offer an honourable position and the peace of mind which allows of their devoting themselves to the development of psychic faculty. All this is within present feasibility.

The library should include all reliable works on psychic matters. The archives may embrace very various objects—photographs, casts, imprints, drawings, collections of mediumistic communications, etc.

Ultimately it may be possible to publish a review of our work. For the present it will suffice to depend on summaries in pamphlet form and on articles contributed to existing reviews. Inquiries and investigations should be conducted by competent delegates chosen by the Institute wherever any important facts may be reported. The purpose is to investigate facts and testimony without delay.

So far Dr. Geley.

It will be evident that the new Institute promises to supply that element which is indispensable before psychic studies can take the place to which their importance entitles them. Valuable researches conducted by individual experimentalists are at present buried in voluminous records not accessible to the public, which receives crude and unreliable impressions on a subject which has awakened very wide interest. The natural consequence is that the whole field of psychic phenomena is still a *terra incognita* as far as the general public is concerned. There is no body of generally admitted fact, and the whole subject is embarrassed by acute dissensions and ineffective arguments which should be set at rest by the investigations of a purely scientific body which has no concern with doctrinal views of any kind. Dealing with facts, unencumbered and uncomplicated with doctrinaire assumptions and ill-considered theories, it should supply the data of recognised and indisputable scientific statements. At present conclusions must rest on the testimony of isolated researchers whose methods are occasionally *a priori* endeavours to establish personal theories; and, in any case, depend on the validity of investigations. However well supported by the standing and competence of the investigators, they are, nevertheless disputed by those who, starting from their own

prejudices and prepossessions, cast doubt on the precautions taken against error. The new departure should therefore be hailed by all whose concern is to seek truth, nothing but the truth, and (so far as human faculties allow) the whole truth.

## THE FINAL "SOCIAL" OF THE L.S.A.

ADDRESS BY MR. PERCY STREET.

The last social meeting of the L.S.A. session, held on the evening of Thursday, the 29th ultimo, was also the most largely attended. The Acting President, Mr. Henry Withall, on behalf of the Council of the Alliance, opened the proceedings with a few words of cordial welcome to the assembled guests, and especially to those who had only lately joined the Society, adding an expression of the hope that if they had not been introduced to their neighbours they would not hesitate to make the first advance and thus promote that harmony so essential in a meeting of that kind. Mr. Weismann at the piano then played Chopin's Nocturne to perfection, and the company were favoured with two fine solos from Mrs. Winston Weir-Sullivan's "Poor Wandering One" (from "The Pirates of Penzance") and "Winds in the Trees," by A. Goring Thomas.

In introducing Mr. Percy R. Street to the audience the Chairman alluded to the excellent work he did some twelve years ago in reviving and building up the Reading Society and to the wonderful gifts he had long exercised as a medium for diagnosing and healing disease.

It is always good to hear Mr. Percy Street speak. He has an easy and vigorous style that is very characteristic. He is emphatic, too, both in his statement of the truths of Spiritualism and his condemnation of certain aspects of it.

At the opening of his short address he asked to be forgiven if he appeared to preach. He had made a vow to preach, he said, to the spirit of a true and brave lad whose body fell by his side in the trenches, and who visited him a few nights later. After passing over, his comrade had tried to come in touch with his loved ones, but he could not succeed. Then he appealed to Mr. Street:—

"If you get back, give up your life to preaching this truth."

"I will, my boy."

Thus the speaker narrated this poignant episode from the battlefield—a thrillingly vivid cameo illustrating the grief of those beyond at the blindness of dwellers on earth and the duty placed on us to spread the truth of survival and the possibility of communication. What moreover, could surpass the sheer pathos of this further pen-picture he gave of the horrors of war?—"I have seen men, sobbing, drop on their knees, trying to remember the prayers of childhood." It starts tears even to hear it, and the sense within us of the spirit groping, in the agony of the flesh, after the sweet truths learned at a mother's knee is infinitely touching. It is a proof, too, whither man turns instinctively, when sore afflicted.

Mr. Street made his hearers laugh at many points. Some people doubtless consider this hardly in keeping with the solemn nature of the subject. But Mr. Street may console himself with the thought that he is in the good company of many excellent divines in this. Where he roused merriment it was always at the expense of foolish ones who deserved it, such an occasion, for instance, as when he satirised the man who declared he was in communication with Moses!

In this connection Mr. Street's remarks on automatic writing are worth noting. He urged that the utmost caution should be used before accepting automatic communications at their face value. "Weigh them in the light of reason," was his advice. He considered that many people had been turned away from the movement through rashly trusting in automatic messages which were afterwards found not to be correct—at least, they often prophesied certain things which did not come to pass, which is not perhaps quite the same thing.

The *pons asinorum* of Spiritualism, he considered, was psychic development. For the presentation of evidence they must have psychic development in order to produce sensitives through whom the spirit people might manifest themselves. What was wanted was to prove to the world that those who were psychic were well balanced, not the poor, weak creatures they were sometimes supposed to be. He knew many sensitives who had been using their precious gifts for twenty years or more. They were business men and were thoroughly practical and well balanced. That was as it should be.

There was at present a great wave of interest in the world in Spiritualism. They must see to it that they adequately fulfilled the sacred duty that was theirs of spreading the truth of survival.

As in his brief speech at the Albert Hall meeting, Mr. Street emphasised the importance of the home circle. Where there was such a circle worthy of the name, bound together by the single aim of getting into communication with their loved ones, it was almost sure to include a psychic.

Before the meeting closed Mrs. Winston Weir sang, with wonderful expression, Tosti's "Good-bye."



## THE SWAN SONG OF A RATIONALIST.

The perusal of "Recollections," by John, Viscount Morley, must have made many of us, now growing old or elderly, pause to consider the entire change of atmosphere, the wider air from that agnostic-ridden and rather materialistic environment of our youth. Of the many "leaders of thought," as they considered themselves, the medley of creatures of a day as now they too surely appear, or even of their "disciples," how few remain! It is hard to conceive to-day that men once actually laboured to get through the thorny jungle of the "Synthetic Philosophy" of Herbert Spencer. Even Lord Morley admits in his book a friend's remark, years ago, that it was dead as a doornail. The "Autobiography" of the weird philosopher was almost, one thinks, the last nail in the coffin. That dreary production of irritable vanity and cocksure arrogance may well puzzle posterity. Yet in his own opinion, and in that of a great many of his contemporaries, Spencer was the greatest of them all! *Ab uno discimus omnes!* Perhaps!

In this, the latest book from the now best known and almost the last surviving of the exponents of the rationalist or Comtist school (Carlyle's "algebraic ghost of a Comte!"), amid much literary beauty both in selection and expression, one cannot but be struck by the recurring refrain of "Twilight and evening star, and after that the dark." And, true to a dreary and rather desolate creed, the poem is always made to end there. A furtive peep as into a graveyard and then—such stoicism as is possible. Nay, there is also a little undertoned bravado. "Well, we have looked facts straight in the face," he seems to say, always with a sort of implied insinuation that people with a belief in a future life have not! The notion that the author and his fellows have carefully refrained from facing awkward facts and have had no real use for reason because they have not provided sufficient material for its exercise, seems never to have occurred to them. Lord Morley gives us in his book the "wicked jest" of Huxley that "a tragedy for Spencer was a deduction overthrown by a fact," but he fails to apply it elsewhere nearer home.

In his tribute to Meredith, Lord Morley provides a very good instance of rationalistic methods. He records in his diary this of the dying novelist "going down the hill": "No belief in a future existence: are our dogs and horses immortal? What's become of all our fathers?" That is both amusing and amazing; not, indeed, because Meredith said it—he must have talked a great deal of nonsense both in fun and earnest—but that a Secretary of State thought it worthy of record and preservation. For sheer fatuity and irrelevance to any argument, for or against, it would be hard to beat.

Huxley disliked intensely the thought of extinction, and said he would prefer even hell, at least in one of its milder circles, to annihilation. He once wrote to Morley, stating this, and wondering if he was "plagued this way." Lord Morley has forgotten his answer, "but that the reply was a negative is certain." Huxley was too human and genial, and (shall I say?) not academic enough or Radico-Cobdenite enough to keep up the pose. Apparently he liked to get out of his fighting clothes; Lord Morley is of sterner stuff. Elsewhere Lord Morley quotes:—

"Men must endure

Their going hence even as their coming thither;  
Ripeness is all."

To which the retort of tortured humanity might be, that this conclusion may satisfy one who has had his full share both of praise and pudding, his Royal and civic banquets and official perquisites, who has had consistent good luck and fortune and moved after all in what are earth's most pleasant places, but what of the Chattertons, not to mention the Rupert Brookes, and the lost in the war?

For the rationalistic method again, take this remark of Lord Morley's about Henry Sidgwick, the tail-end of disparagement in an appreciation:—

"though his hospitable mind tempted him into a region of speculations in psychical research which provoked in some of his friends as lively anathema as Mill's lapse into Manicheanism."

Is this not bigotry undiluted, which we were led to believe the rationalist regarded as the sin against the Holy Ghost? A whole region of research barred off; and why? Evidently the magic word "psychic," of course. Yet Lord Morley talks much and grandly of "intellectual emancipation"! Is it much of an advance to discard the incubus of the old if we close our ears to the call of the new?

Elsewhere he has noted a pregnant truth, "The crucial defect even in a superior kind of politician is lack of fibre."

The attitude of rationalists towards religion and Spiritualism (using that word in its widest significance) is very like that of the "conscientious objector" of our day. It affects them not a whit nor inclines them to becoming modesty, that after all they are not types, but eccentricities. They are practically *contra mundum* on facts of human consciousness. They reason that all ages and times, and all races are wrong; mal-observers, bad reasoners, unconscious, superstitious and blinded. "We, we alone

are the people." Argument is of no service; because there is no common ground of admitted fact to argue about.

If a man prefers the coloured prints in "Chatterbox" to a Whistler, what can you do but say "Good-bye," and pass on?

R. C.

## ADDRESSES BY DR. ELLIS T. POWELL.

## SPIRITUALISM AND SOCIAL PROGRESS.

On the afternoon and evening of the 18th ult. Dr. Ellis T. Powell addressed large audiences in the Drill Hall at Merthyr Tydfil, the chair being taken on both occasions by Mr. H. W. Southey, editor of the "Merthyr Express." Dr. Powell's evening subject was "Spiritualism and Reconstruction." Few people, he said, gave any attention to the fundamental fact of the unity of the two lives—the life here and the life hereafter—and the absolute necessity of making the conditions of the one a fit and proper field of preparation for the other. To that particular aspect of the whole problem Spiritualism directed itself in a special degree. It was a science of the double life, the life beginning in a material sphere, only as a preparatory phase for the infinitely more important phase to follow. That being so, it was concerned to see that the social conditions which prevented the full exercise of the faculties which had been given to us for making the best use of this life, should be removed, and in their place an environment created which enabled men not only to make this life worth living, but by living it well to find themselves at its end fully equipped with the moral and spiritual qualities, hopes, and desires for continuing their course on other side. How could that be achieved in the squalid surroundings which met one's gaze not only in our great cities but elsewhere throughout the land? Conditions that were inimical and perilous to social welfare could not be good for spiritual welfare; but what was good for one would be good for the other. Spiritual regeneration must proceed along with social progress if the loftiest aspirations were to be realised.

## THE HIGHER ASPECTS OF PSYCHIC RESEARCH.

At a private gathering at the London residence of Susan Countess of Malmesbury, on Thursday, 29th ult., Dr. Powell delivered an address on the above subject. The Rev. F. Fielding-Ould, M.A., who presided, in the course of some preliminary remarks referred to the high intellectual standing of the lecturer and to his wide knowledge of his subject, both in its phenomenal and philosophical aspects. In studying the matter they encountered a great mass of phenomena of varying quality but of immense significance. They represented, as it were, the roots of the tree to whose branches we might look for fruit. Dr. Powell commenced by dealing with evidential examples of psychic phenomena within his own personal experience, relating several instances of clairvoyance and other mediumistic faculty which had carried conviction to his mind of the reality of the claim that in psychic research we could actually come into contact with discarnate humanity. After a general survey of the question on the side of its evidences, he proceeded to state the larger conclusions to be drawn from their study. A general diffusion of the knowledge that there is actually a life after death and that conduct and character here would determine the nature of that life could not fail to react on all the conditions of life here, whether religious, social or political. The address was listened to with intense interest and at the close a number of questions from the audience were ably answered by Dr. Powell, to whom a vote of thanks was given.

## THE SECRET OF THE TYRIAN DYE.

Mr. Vanstone delivered the last, but far from least interesting, lecture of the session on Thursday, May 29th. He told us of the romance of the Tyrian Dye in words as full of delicate shades of meaning as the dye itself, for the mystery of the dye, it seems, lay in the fact of its power to vary its hue according to the moral and spiritual emanations of the wearer of the purple robe. Thus, twelve persons might don apparel made of the self-same bale, yet, shortly after might be seen dressed in different tints. One can imagine many cases where the dyed garments were renewed with rapid frequency in order to give the desired impression, yet the shrewd observer would not fail to note the many changes, and draw his own conclusion! That the dye was allowed to be lost can scarcely be wondered at in these circumstances, and its eventual rediscovery may possibly bring fame to its discoverer, but a doubtful fortune in a world of wayward humanity ever striving to appear what it is not! To hear Mr. Vanstone is like watching a deft painter at his easel until the picture stands out fair and true, or like listening to a poet declaiming God-inspired truths, and he is, to those to whom reason alone appeals, the scientist most able to explain those truths. These lectures should be more widely known. They are rich in instruction both of this world and the next. They are thoughtful, and give one to think. Mr. Weismann played until we were under the spell of his music, which at times was as the pouring out of nectar into a Venetian glass, and "sweeter than honey on the tongue."—E.K.G.



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### BOOKS AND BOOKS.

The appearance of Mr. E. F. Benson's new novel, "Across the Stream" (Murray, 7s. net), moves us to some general reflections. We have read scores of novels both for and against Spiritualism, and our general conclusion has been that whatever their merits as entertaining literature, they were, as educative volumes, mainly rubbish. The true artist who wishes to take a partisan attitude in regard to some body of disputed facts or philosophy would never adopt fiction as his method of expressing his views. But of course the artist has no business in such a matter at all. It should be his function to express and interpret life, and not to try and force it into his own little moulds. A novel should be a work of art and not a theological, political, or social tractate. We recall some lines addressed by a wise writer to misdirected poets:—

"Parnassus' peaks still catch the sun,  
Then why, oh rhyming brother,  
Why build a pulpit on the one,  
A platform on the other?"

We are quite impartial in the matter. Our teeth have been set on edge quite as often by novels in favour of Spiritualism as by novels against it. If we wanted information about old-time witchcraft we should go to some reliable book dealing scientifically with the matter. We should not turn, for instance, to Harrison Ainsworth's novel of the Lancashire witches and study the characters of Mother Demdike and Mother Chattox with a view to gaining accurate information concerning the manners and customs of the typical witch.

It is a pity that the writers of that misbegotten thing, "the novel with a purpose," do not understand this.

Having discharged ourselves of this preliminary grumble, we may turn to Mr. Benson's book. As a novel we found it attractively written, interesting enough, with its graphic and humorous touches of character-drawing and incident. The hero of the book—Archie, afterwards Lord Davidstow—has mediumistic gifts even in childhood. He receives communications from a brother who died in early youth. After that it seems that a "devil" personates the brother, intent on working Archie's ruin. He is saved by the ministry of a girl, Jessie, one of earth's angels (there are many of them, thank Heaven!). He becomes a changed man and the story ends happily, as all our stories do and will do sooner or later.

The novel falls in some sort into a "cautionary tale" like the children's poems of Jane and Ann Taylor. It enforces the fact that the other world contains "bad," as well as "good" spirits. That fact is about as old as humanity, and is much more effectively taught in the Bible. But as there are many who do not read the Bible, but do read novels, perhaps it is as well that they shall receive the caution in fiction. As Burns put it—

"The fear o' hell's the hangman's whip  
That hauds the wretch in order."

And so, too, is the fear of "devils," although our experience is that the power of devils in the flesh is a much more real peril than the power of devils in the unseen. In any case the latter form of peril is often violently exaggerated. There are devils, doubtless. But there is also a God, although some of the priests who scream at us frenzied, and not infrequently untruthful, denunciations from the pulpit appear to have forgotten it.

Next we take up a delightful book, "Some Soldiers and Little Mamma," by Helen Boulnois (John Lane, 5s. net). It has no especial psychic interest, for which we are wickedly thankful—it is sometimes a case of

*toujours perdrix* with us in this matter. Part of the book's appeal to us is that it is from the pen of a good friend of LIGHT: Miss Boulnois is the author of "The Healing Power," of which we have already recorded our good opinion in these columns.

Her present book is the story of her adventures in caring for our soldiers in France, entering into their joys and sorrows, giving them help and comfort and generally lightening their burden. She was their "little Mamma," and cheered them through some of their darkest hours, often at the peril of her own life, yet preserving throughout that gaiety and cheerfulness that should be the mark of all who serve humanity, for if they have a message of hope and deliverance they should reflect it in their own lives, and be themselves the message as well as the messengers. The book abounds in picturesque and humorous touches, which relieve the pathos continually, just as they do in life itself:—

You are coming through, my brave, beautiful boys—you are coming through. Your cry of agony is heard and answered. Some great Mother God gleams you—else every mother's heart-leap to her little one in this world is nothing but a lie. Love is. Principles, Laws, Spirit, can't break.

Yes, they may answer, but what we want is a hot cup of tea and a quiet fireside.

Children, children, it is all right. Mother's voice is for ever calling, "Tea's ready!" Come and be glad. It is the little, little things that are eternal. When shall we learn it?

Some soldiers whom she had "mothered" laughingly invited her to go with them into the trenches:—

"There's room for you, Ma. Come along! We want you badly up the Top. Why don't you come?"

"I've tried my best, boys. Three generals and a bishop talked about it. But they won't let me. Think me too priceless to be gassed."

"Wish they thought me too priceless to be gassed!"

Bless you, boys! Be good to yourselves. Bye-bye.

The train moves. Hands, arms and heads are all hanging out. They catch leaflets from me as they pass, and when they are finished lean out to touch my hand.

A delightful book—worth a dozen psychic "novels with a purpose." For it gives us life real and true, touching not only soul but Spirit.

Another war book of a quite different order is Lady St. John's "A Journey in War-Time" (John Lane, 5s. net). It is the story of a valiant woman's travels in the French war-zone in search of her son, who was reported to be lying wounded in a village behind the lines. It is a book charged not only with the spirit of adventure but with maternal love. It has the compelling human note—devotion, fidelity, courage. There are some vivid pictures of "things seen." By a sort of miracle, she passed safely through all the ordeals of the pilgrimage and found her son: "Love will find the way."

We take up a fourth book, remembering as we do so a humorous phrase of our predecessor, "M.A. (Oxon.)," who would say of a book that amused him, "It is very good buncombe." We cannot say that it is a good book, and yet it is not altogether buncombe. It is an account of some personal views and grievances. Byron had his quarrel with the world and destiny and in popular phrase "made a song about it." But even his genius has not sufficed to keep the world still interested in the song of his private griefs. The writer of this book is not a Byron, and we lay it aside. It is one of the volumes which Charles Lamb classed as *biblia a biblia*—"books which are no books."

APPLIED idealism of the kind that would raise the constructive humanities out of a welter of blood and hate is nothing but the architectural quality turned to politics. No great thing can be done without it. It means . . . the inevitable advance from town-planning to nation-planning and world-planning.—The Observer.

UNSCRUPULOUS AND DISHONEST CRITICS.—The Rev. Chas. L. Tweedale writes: "Our best thanks are due to the Rev. Ellis G. Roberts for his scathing indictment of critics of a certain type. We have all had a hearty laugh over his description of 'Johnny Poohpooch.' He has given us just the right name for these men who, knowing nothing of the subject and never having made any honest, thorough investigation, impudently devote themselves to a campaign of unscrupulous misrepresentation. In future we shall know what to call them. 'Johnny Poohpoochs' they are, and shall remain until they mend their ways."



## OUR FUTURE LIFE.

By F. C. CONSTABLE, M.A.

It is held by many Spiritualists that our future life "is very much like to our present life." And this troubles me, for I cannot find what it means.

If our future life transcends our life in the flesh, then I can understand that those who have passed over can communicate with us. But they can only communicate with us on our lower plane of existence. Their life subsumes our restricted form of life, and so their communication may appear to us to show their life as "very much like to our present life." But this, I think, is only in appearance.

What I would ask is this: Is it held that our future life is like to our present in the following particulars:—

(1) In competition for wealth, rank, power and, even, means of subsistence? (2) In sensual desire, involving competition in sexual love and so unhappiness for those not successful? (3) In envy, hatred and malice arising from the fact that each one, then as on earth, differs from others in physical strength, beauty and intellect? (4) In differing forms of labour, from that of a Pasteur to that of an agricultural labourer, labour akin to our labour in the flesh? (5) In the relativity of good and evil which exists only for thought? (6) In the general scheme, as shown on earth, of evolution in the intellectual?

If it be admitted that, when we are free from the limitations of the flesh, all material competition, all merely sensual love, all envy, hatred and malice, all material forms of labour and mere evolution in intellect, disappear for us, then what is left of likeness in our future life to our present life? Surely it must be admitted that, even if the scheme of life is one, our future life must, in itself, be on a higher plane.

We all want to rejoin our nearest and dearest. But we do not want to rejoin them as they were and as they lived on earth; it is their spirits we want to rejoin, spirits freed from the bonds of earthly life.

And when we "see" those who have gone before, do we "see" them as they were on earth? We do not—I state this dogmatically. With our mortal eyes we see them as they were on earth, but the vision is always accompanied by consciousness that what is seen is a mere projection on our mortal plane: the real spirit is with us but beyond mortal sight. And when, in ecstasy, our souls are free, if but for a passing moment: then real reality is open to us. More of us have experienced this than is generally believed.

In all such cases when we return to the body we remember our past of ecstasy; we remember that, in it, human personality had passed away but that all had found real personality in losing all personal distinctions. We remember that vital fact; but, back again in the limited realm of thought, the fact is incomprehensible to us—it transcends thought. Still, in the flesh, we have had a glimpse into our future life when free from the material bonds of human existence.

Does anyone believe in a future life of eyes and cataract, of legs and gout, of brain and neuralgia, of competition against one's fellows, of love and hatred? Do you want to rejoin your adored Sophonisba and have, again, to eat her badly cooked dinners? I doubt if anyone believes or hopes thus. For when you say your future life is very much like to your present life, do you not imagine this future life as one in which the good of your present life is still existing and the evil of your present life blotted out? But how could this be? Evil, on our plane of thought, cannot be blotted out without blotting out good also.

The spirits of those who have left us may come down into our narrow prison of thought and play cup-and-ball with us. But they engage in such child-like games not because of their own but because of our limitations. It is like to Sir Isaac Newton playing cat's cradle with a child—he is a child for the time being.

It may be possible that those who, on dissolution of the body, still cling so closely to fleshy lusts that they cannot for a time clear themselves of the material, imagine themselves still humanly alive. But, if this be so, even we on earth can understand that they deceive themselves; they mistake subjective appearance for reality, just as no few of our comrades on earth imagine themselves to be what they are not—the foolish, clever; the clever, foolish, or, to take an extreme case, a man, otherwise sane, may imagine he is an *ornithorynchus paradoxus*.

William James holds that ecstasy is a fact. There is a soul in man, and on death the soul is free; free from the mean little chains of the flesh. Are we again chained? If so, the chains are lighter.

To exclude is to be excluded; when the superior class shuts out the poor and the so-called ignorant, they deprive themselves of all the spiritual benefit the lowly have to give. Caste is a Chinese wall that shuts people in as well as out.

—ELBERT HUBBARD.

## FROM THE LIGHTHOUSE WINDOW.

We learn from a correspondent in Manchester that Sir A. Conan Doyle's meeting at the Free Trade Hall there was a scene of intense interest and enthusiasm; 2,500 people were present.

Lady Muir-Mackenzie in the "Evening News," describing the optimism that possessed Mrs. Hawker regarding the safe return of her husband, said she "obviously has what Maeterlinck calls the Unknown Gift. She possesses what we generally call the sixth sense."

How complex our subject, how various the points of view! While one writer in this issue urges the necessity of spiritualizing Spiritualism, another is quoted who contends strongly for the elimination of all religious doctrinal teaching, and confining our energies to the establishment of a body of scientific fact. Each, too, is right, in his way.

We are glad to hear that the Marylebone Association is not to change its name as was announced some time ago. The name it now bears carries the associations and memories of some fifty years of struggles and successes. One might as well wish to change the name of the Marylebone Cricket Club because it is of such local application!

Mr. Percy Street, in his recent address to the Alliance, emphasised the value of the home circle, and now we find "The Two Worlds" alluding to the many reports which reach it of private circles in different parts of the country at which voices through the trumpet are being obtained, and remarking that spirit people appear to be paying special attention to this form of manifestation. It notes, also, a recurrence of the phenomena of levitation and materialisation.

Our contemporary utters a word of warning against the folly of expecting mediums to get the best results when passing rapidly from town to town and sitting every time with different people, and wisely suggests that it is better to develop mediumistic gifts at home than to endeavour to buy them ready made.

Sir Arthur Conan Doyle's addresses at the Queen's Hall will, as already announced, be given on Sundays, the 15th, 22nd and 29th inst., at 11 a.m. Sir Arthur will speak at Eastbourne, Brighton and Worthing on July 9th, 10th and 11th respectively. The arrangements as to the chairman are, we believe, complete. It is understood that Dr. Abraham Wallace will preside on the 15th, Lord Glenconner on the 22nd, and Viscount Molesworth on the 29th.

At the Connaught Rooms on the 28th ult. the Rationalist Press Association held a dinner to celebrate the unveiling (by Mr. J. M. Robertson) of a portrait of the late Charles Bradlaugh. The speakers included Earl Russell, Sir E. Ray Lankester, Mr. Edward Clodd, Professor Westenmarck and Mr. Joseph McCabe. It was agreed that the future held great opportunities for Rationalism, "in spite of the recrudescence of superstitions like Spiritualism and Occultism." We learn further that there was some controversy between the chairman (Mr. William Archer) and Sir E. Ray Lankester on the subject of thought transference, which the latter described as unproved, while Mr. Archer held that it was the only effective explanation of the phenomena relied on by Spiritualism. It was all very interesting, for Charles Bradlaugh is worthy of all such homage. But the views expressed on Spiritualism provoke in us some mild amusement.

## A DIRECT VOICE SEANCE.

Mr. F. Kirby, of Harrogate, writes:—

"A very interesting and convincing proof of Mr. Munning's (Bournemouth) strong mediumship for the 'Direct Voice' was given to myself and friends on Sunday, April 27th, in London. The sitting was hastily arranged for 9 a.m. at a flat in the west-central district of London, but the conditions altogether appeared so hopeless that it seemed almost an impossibility to get any phenomena at all. Sufficient material could not be found to darken the room completely, and our best efforts only resulted in a kind of dark twilight. Nevertheless, we sat, and after about fifteen to twenty minutes' hearty singing the trumpet could plainly be seen by us floating in the centre and touching sitters all round the circle. Many departed friends manifested, including my dear son, who passed out in the late war, and in all cases the voices were clear and the conversations well sustained. My son materialised sufficiently to shake hands with me and his sisters, also touching the rest of the sitters present. We felt that a great effort had been made by our spirit friends to manifest their presence to us under such abnormal conditions, and we could only conclude our sitting by giving them our heartfelt thanks and gratitude for the loving messages and the service they had rendered."



## FACTS FIRST—THEN THEORIES.

## PLEA FOR SCIENTIFIC INQUIRY.

The important researches of Professor Emile Boirac, Rector of Dijon University\*; Dr. W. J. Crawford, of Belfast†; Dr. Schrenck-Notzing,‡ and Mme. Bisson|| have been grouped for consideration by J. D. Beresford in an article in the May number of "Harper's Magazine," under the title "A New Form of Matter."

The writer sets out the proposition that the experiments of the authorities quoted indicate the existence of a form of living matter at present unrecognized by science. He is of opinion that in its operation may be found the explanation of a large group of phenomena familiar to us for many years at séances.

Mr. Beresford, after stating certain facts, says: "We have here, then, what is surely the profoundest problem that was ever posed to physicist or chemist. If the testimony of these observers is confirmed by further research, we shall require an explanation of the fact that here is a form of matter, visible, tangible, ponderable, analyzable, and exceedingly powerful in its actions on grosser material, conforming in these and various other respects to all the presentations of matter with which we are familiar; yet with a difference so great that it transcends the points of likeness, as the conception of God transcends our knowledge of man. For this new form is free from those limitations that have through all time posed the idea of matter as the contradiction of spirit. It is the pliable, primitive base of creation; able to take any form at a wish, yet in its essence untransformable."

While he holds that the acceptance of the theory of an ethereal effluence from the human body will not contradict but will almost certainly confirm the truth of survival and of direct communication with the spirit world, the writer makes an earnest plea for a provisional limited inquiry. By separating such an inquiry from the problem of man's immortality, the help of scientific investigators, he thinks, may be obtained and the whole research carried out in an impartial and strictly scientific spirit. "I do plead most earnestly," he writes, "for a present narrowing and intensification of the field of research. If we can make this one advance sure, establishing our contention beyond fear of dispute, we shall not only enlarge our knowledge of life and matter, but we shall have taken a great step toward the solution of those deeper mysteries that surround the problems of Consciousness, of Will, and of Personal Survival."

The article was written before the appearance of Dr. Crawford's second book, "Experiments in Psychic Science," wherein are given many fresh facts. Dr. Crawford, as readers are aware, gave the name "psychic rods" to the emanations from the medium. In his new book he says that his further experiments are leading him to the conclusion that "The psychic rods which produce the phenomena are, for all their invisibility and impalpability, really packed with matter, but matter which has taken on a form unknown to science."

Mr. Beresford's desire for an independent scientific inquiry should be met by the International Metapsychic Institute, an account of the formation of which in Paris is given elsewhere in this issue. This is a step from which good results may possibly come. The president of the Institute in his opening address referred to the "scientific revolution" which he believed must inevitably follow the recognition of the phenomena. But we must wait patiently. Experience has taught us caution. When the Society for Psychical Research was established in London in 1882 many were enthusiastic because of the effects likely to attend the pronouncements of such an authoritative body. Now they have learned to be less sanguine. So it was, too, regarding the report on Spiritualism by the London Dialectical Society, published in 1870. Evolution, apparently, cannot be hurried.

L. C.

## THE MORSE FUND.

We learn from the "Two Worlds" that the Committee of this fund have come to the conclusion to continue it as a "Morse Memorial Fund." It now takes the form of three funds—one for the raising of a permanent memorial to the memory of Mr. J. J. Morse, a second to be devoted to the exclusive benefit of Miss Morse, and a third to be divided equally between these two objects. Subscriptions can be received at this office, or may be sent direct to the president of the S.N.U., Mr. Ernest W. Oaten (office of the "Two Worlds," 18, Corporation-street, Manchester), who is acting as secretary of the Committee.

\* "Psychic Science" (London: Wm. Rider and Son, 1918).

† "The Reality of Psychic Phenomena" (London: John M. Watkins, 1916).

‡ "Materialisations-Phénomènes" (Munich, 1914).

|| "Les Phénomènes dits de Materialization" (Paris: Librairie Felix Alcan, 1914).

## MATERIALISATION PHENOMENA.

On the afternoon of Friday, 30th ult., Mr. Horace Leaf delivered an address on "The Phenomena of Materialisation" (illustrated by lantern views) in the Picture Gallery at 34, Queen Anne's Gate, where, by invitation of Lady Glenconner, a large audience was present. Mr. J. Hewat McKenna presided.

Mr. Leaf commenced his address by referring to the well-known experiments of Dr. W. J. Crawford at Belfast, and to that scientist's discoveries involving the new form of matter at present unknown to Science—discoveries which appear to connect intimately with the facts of materialisation. Many highly interesting pictures were then shown on the screen concerning which the lecturer gave some instructive explanatory comments. The pictures shown included views of the various phases of materialisation, from the cloudy initial forms to perfect and life-like figures. There were reproductions of the photographs obtained by Sir William Crookes of the spirit known as Katie King, and examples from the collection of Mr. H. Blackwell, the late Mr. Andrew Glendinning, Dr. Schrenck-Notzing, Professor Lombroso, and other well-known investigators. Amongst the mediums concerned were Miss Florence Cook, Mme. E. D'Esperance, Mr. George Spriggs, Mr. Ritter, Eva C— and Eusapia Palladino.

Highly interesting to the scientific student were the photographs of the plastic biological substance, known sometimes as ectoplasm, from which the figures and faces are built up. This process, which gives concrete form to the idea of the creative power of thought, was shown in its various stages. A highly magnified view of a section of the substance itself was also thrown on the screen. After the address, which excited close attention, questions were invited from the audience and these were ably dealt with by the lecturer, to whom a cordial vote of thanks was given at the close. Lord and Lady Glenconner were unavoidably absent, but acknowledgments were made of their generosity in providing so valuable an opportunity of studying in this way an important branch of the phenomenal evidences of psychic science.

## THE VISIONS OF ABRAHAM LINCOLN.

Not long after his second inauguration he (Lincoln) said to a friend in Washington:—

"I have seen this evening what I saw on the evening of my nomination. As I stood before a mirror I saw two images of myself—a bright one in front, and one that was pallid standing behind. It completely unnerved me. The bright one I know is my past, the pale one my coming life. I do not think I shall live to see the end of my second term."

In his biography Morgan relates a dream which Lincoln had. He thought he was in a vast assembly and the people drew back to let him pass. Just then Lincoln heard someone say: "He is a common-looking fellow." Lincoln in his dream turned to the man and said, "Friend, the Lord prefers common-looking people; that is the reason He makes so many of them."

Shortly before Lincoln's assassination some friends were talking about certain dreams recorded in the Bible, when the President said: "About two days ago I retired very late. I could not have been long in bed when I fell into a slumber for I was weary. I soon began to dream. There seemed to be a death-like stillness about me. Then I heard subdued sobs as if a number of people were weeping. I thought I left my bed and wandered downstairs. There the silence was broken by the same pitiful sobbing, but the mourners were invisible. I went from room to room; no living person was in sight, but the same mournful sounds of distress met me as I passed along. It was light in all the rooms; every object was familiar to me, but where were all the people who were grieving as if their hearts would break? I was puzzled and alarmed. What could be the meaning of all this? Determined to find the cause of a state of things so mysterious and so shocking, I kept on until I arrived at the East Room, which I entered. Before me was a catafalque on which was a form wrapped in funeral vestments. Around it were stationed soldiers, who were acting as guards; there was a throng of people, some gazing mournfully upon the catafalque, others weeping pitifully. 'Who is dead in the White House?' I demanded of one of the soldiers. 'The President,' was the answer. 'He was killed by an assassin. Then came a loud burst of grief from the crowd, which woke me from my dream.'

—From "Abraham Lincoln, the Practical Mystic," by Francis Grierson.

A LITTLE book of "Sonnets" by Maude C. Sidgwick (W. Heffer and Sons, Cambridge, 1/6 net) deals with such deep matters as Life, Power, Faith, Destiny, Finality, etc. The writer's ideas strike us as bold and original, and if the diction is here and there rather stiff this is doubtless because the thought conveyed is often too intricate to admit of smoothness of touch or smoothness of expression.

This world's no blot for us,  
Nor blank; it means intensely, and means good;  
To find its meaning, is my meat and drink.

—R. BROWNING.



THE FORCE OF SUGGESTION.

EXPERIMENTS WITH EUSAPIA PALLADINO.

By H. P. FITZGERALD MARRIOTT.

Readers of LIGHT may be interested in an account of my experience with that first-class and celebrated medium, the late Eusapia Palladino, of Naples, declared by Professor Lombroso to have been the only reliable medium amongst many whom he had tested. She was not a medium for spirit voices, nor was she a ventriloquist, nor did she require hymns and music, and at my private investigations we had nothing of the sort. We were not out for Spiritism, but we proved the existence of the supernormal, which true Spiritists consider to be the first step. It is this first step which is so frequently fraudulent. But fraud does not disprove reality.

At several sances which I privately held at Naples in 1903 with a few friends, such as the late Neville Rolfe (H.B.M.'s Consul-General), Count Coconate, two professors of the Naples University, and a few others, I had the opportunity of quietly testing Eusapia Palladino's powers. My experiments were based on the theory that what she produced was due to suggestion of those present, verbally and mentally, influencing the subconscious intellect of the medium when in the trance condition, or even merely to the implicit belief in her powers unanimously held by her audience.

The best results were obtained by only seven or eight persons (including herself) when we concentrated on the same desired result. I particularly told those whom I invited that we must not even mentally suggest any trickery. It was owing to disbelief in her powers, and a latent suggestion of trickery, that at Cambridge she naturally attempted trickery whilst in the "mediumistic" condition. Her subconscious intellect received the impression, and she was obliged to obey it. Had not the suggestion of trickery been in the minds of her controllers the thought of it would not have entered into hers.

At my own sances Cavaliere Chiaja, who originally discovered and "developed" her, was at the further end of the table away from her, and was strongly averse from our attempting materialisation at only the second meeting. However, we over-ruled him, and together we repeatedly said in Italian to her, whilst she was in the trance state, "We want a materialisation, you can materialise a head, a figure," and our expressed will prevailed. Besides other phenomena, luminous face, which we all saw, appeared from behind her and came close to me. It was removed about three to four feet from her. It had the appearance of her own face, which was only natural as that was what she saw most frequently in the looking-glass every day. When we turned up the light, the huge heavy oak table, one side of which five of us together could hardly lift an inch, rose off the ground so high that we had to stand up in order to keep our finger tips on the edge of it. Another time the key of the door was turned in the lock and thrown on the table by invisible agency.

All our experiments went to prove that had she not been suspected at Cambridge, but instead been treated sympathetically, she would have produced there more remarkable manifestations than they gave themselves the opportunity of seeing.

SPIRITUALISM AND LONGEVITY.

A LETTER FROM DR. J. M. PEEBLES.

Lately we received the following letter from Dr. J. M. Peebles, of Los Angeles (Cal.), the veteran author, now almost a centenarian. It may be observed that the good doctor is mistaken in saying that he has never seen the present Editor. We met and spoke with him on one of his visits to London many years ago. But he has doubtless forgotten the incident:—

To the Editor of LIGHT.

SIR,—Never having seen you, I yet highly esteem you. You have the gift of saying with the pen the right thing in the right way—and when said, you stop. What excellent common sense!

Born on the 23rd of March, 1822, in mountainous New England, I am now on my ninety-eighth pilgrimage to the one hundred years, and I am frequently asked by my dear friends in England, Scotland and Wales, "How or upon what have you lived to be so young in spirit, lecturing Sundays, attending Conventions and writing for the Press," etc.

To save personal correspondence (enjoying it as I do), can you spare me space in LIGHT, ever so rich in moral science and Spiritual truth, to reply to the foregoing questions, and in doing so to give a few hints as to my manner of living? The reply is as simple and natural as Spring's showers.

Avoiding liquors, wines, beer and animal flesh for about sixty years, I really live on sunshine—that is, I live upon preparations from wheat, oats, barley, corn, etc., apples, peaches, pears, figs, oranges, berries and other fruits all growing and ripening in the sunshine—in God's golden sunshine, that so graciously and freely feeds the fields, the

gardens that we may feast upon their health-imparting values.

"But does not flesh-eating impart vitality and strength?" Ask the elephant, the camel, the horse, the ox and the fleet deer of the northlands of snow and ice. I would advise my friends to ponder this matter.

Now journeying joyfully along on my ninety-eighth path to the century post, I lay these decades of years largely to a fruit and vegetable diet, with the acceptance and practice of religious Spiritualism.

I might add—I leave the past to care for itself, remain cheerful in spirit, think of the good there is in all—and feel perfectly confident that a good God reigns. Heaven bless you.

Cordially yours,

J. M. PEEBLES.

THE TREATMENT OF MEDIUMS.

AN APPEAL FOR MORE HUMANE CONDITIONS.

"C.E.B. (Colonel)" writes:—

Dr. Crawford relates that he sometimes watched his medium regarding the levitation phenomena with keen, but quite detached, interest, as if unconscious that she herself was the source of the phenomena, and that without her presence nothing would happen.

This attitude of Miss Goligher towards herself reminds me to some extent of the very common attitude towards their mediums adopted by even earnest students of Spiritualism. They certainly do not seem very interested in the welfare of those without whom they would not have received the assurance of survival, the messages from their dead, and the novel conceptions of the Life Beyond, which they profess to value so highly, and about which many have written so eloquently.

Very few of those who have paid their fee of £1 or 15/-, or even less, seem to consider it any business of theirs whether their medium is earning enough to live on. Perhaps they are unconsciously influenced by the accusations of the fortunes alleged to be made out of the credulous and superstitious by the unscrupulous medium! Such accusations make one smile—rather bitterly. Let us examine a little in detail what the earnings of a medium are likely to be:—

In the first place, it does not seem possible for a medium to give more than eight sittings a week on the average, without exhaustion, and without impairing, or running the risk of impairing, the special faculties and powers. At any rate, I am quite sure that number of sittings ought not to be exceeded if the best results are to be obtained.

I would deduct six weeks in the year, at least, for holidays, for sickness, and for cancelled appointments. This leaves 46 weeks, or 368 sittings in the year. At £1 a sance, the medium's yearly income then comes to £368; at 15/-, to £276.

Not great "riches" truly; not very much in these days out of which to feed, clothe and house oneself; not very much out of which to lay by something in case of serious illness. And yet a medium must keep himself in good health, must live in a decent locality, must have a separate room for his sances, and, above all, he should, as far as possible, be free from continual and pressing anxieties! I am afraid we are all inclined to be "pikers," and ready to take what we can get as cheaply as possible, all else not being "our affair."

And yet it is not even good "business," for few of us can depend on private mediums, and we surely must want to get the best out of our "public" mediums, and, above all, not to expose them to the temptation of giving sittings when they know the conditions are unfavourable, to obtain the fee they cannot afford to lose. I do not profess to have a remedy, but I think the whole question of the condition and status of public mediums might be taken up by the numerous Spiritualist Unions and Alliances in Great Britain, acting in co-operation. In fact, the time seems now ripe for a much closer co-operation among these bodies, to enable many matters connected with the movement to be discussed, and concerted action to be taken.

CHOOSE life. Live life. The strong, inward life—not the mere grasping of outward apples that glitter to the senses. Despise them. We, who are so much greater than they, know our own force. Take it from the One Source. Use it and thus earn its strength. Power will well up and surge through us. Power of life, not death; of active blessing, not negative cursing. Do we want to be strong? Be strong.—HELEN M. BOULNOIS, in "The Healing Power."

MARYLEBONE ASSOCIATION.—The annual general meeting of this Association was held at 3, Vere-street, W.1, on Wednesday evening, 28th ult., with the President, Mr. W. T. Cooper, in the chair. In proposing the adoption of the report and financial statement, the chairman expressed his gratification at the marked progress of the society, the membership of which has doubled in the last two years. The motion having been carried with acclamation, the Council were unanimously re-elected. The hon. secretary announced that the excellent hall in which that meeting was held had been secured for the Monday evening meetings.



## PAIN AND PROGRESS IN THE HEREAFTER.

The questions put to Morambo, Mrs. M. H. Wallis's spirit control, sometimes include statements regarding which his opinion or experience is asked. Here is one we heard at the closing meeting of the Session (May 30th) but which we had not met with before: "It is said by some that we awake on the other side in a body which is subject to disease," Morambo exclaimed, "I should have thought you had enough disease on your side!" but he went on to say that there was this element of truth in the statement: Though the spiritual body could not be destroyed or suffer from disease, yet so intimate and subtle was the relation between that body and the spirit within that a man who woke on the other side out of attunement with his new conditions and conscious of a sense of deprivation and discomfort, might, as he had been accustomed to associate disease with the bodily form, easily confuse matters and suppose the torments he suffered were due to some pain or disease of the body rather than to a disturbance in his innermost nature.

Regarding the theory of twin souls, Morambo owned to the belief that each of us has a soul mate. Often that soul mate was found on earth, and very often, too, the relationship not fully realised here was discovered on the other side through a removal of doubts and misleading conditions and a revelation of our friend's real nature. Except in the conditions of the earth plane there were no really lonely souls who felt that there were none with whom they had anything in common. Twinship did not mean so much a great likeness between two souls as that each was complementary to the other. The union existing between such souls made for the more perfect development of both. It was not a selfish absorption in one another from which all consideration of the outside world was banished, but a union which sought the greatest good of the greatest number. "Do not think that to climb the upward path with the one you love most completely is selfish. Out of the thought that God understands you both will come a deeper understanding of and love for those about you. Those who are truly in tune with one another grow in the mutual joy of service."

On the question of sin, Morambo regarded it as the great hope for humanity that so very little of the ill-doing in the world was the result of wilful and deliberate choice of that which was clearly realised to be wrong and harmful. More often man sinned through ignorance, through lack of power to understand. As he came to a higher condition he gradually ceased to do evil and learned to do well. The law of consequences always held good, but a man reaped much that he had not himself sown and left much that he had sown for others to reap. The sinner, however, could not escape the consequences of his sin. He must work out his own salvation. If he did not expiate his sin in this life he would have to do so in the other.

Morambo closed by urging his hearers to take their share in the rebuilding of society on a better basis than hitherto it had been built. They could not effect much without unity of purpose. Every individual should realise the necessity of right thinking and as far as possible of right action. "God never leaves Himself without witnesses. He has His ministering spirits: many of you are already His messengers. If you cannot do much, do what you can. He calls you! Listen, obey!"

## HOME CIRCLE COMPETITION RESULT.

In order to stimulate interest in the Home Circles, Mr. Thomas Pugh, founder of the Sale Spiritualist Church, recently offered prizes to the value of £5 for the best essay on "How to Form Home Circles." Mr. E. W. Oaten, editor of the "Two Worlds," acted as judge, and has now awarded the first prize of £3 10s. to Mr. E. T. Henley, 94, Clarendon-road, Southsea, and the second prize of £1 10s. to Mr. Ford, 11, de Montford-road, Reading. We understand that this competition is but a preliminary to a very much larger plan of campaign which Mr. Pugh is about to inaugurate nationally. The object of the publicity will be to form the Home Circle Union, by means of which the public will be given the opportunity to conduct their own Home Circles. It is proposed that the Home Circle Union shall consist of a Council of well-known Spiritualists and Delegates from every Spiritualist Church. A Conference will be called at an early date, and all interested should communicate with Mr. Thomas Pugh, 11, Broad-street Avenue, London, E.C. Telephone: 5409 Wall. Mr. Pugh is willing to attend any Spiritualist Church on Sunday or weekdays at convenient dates and give addresses, on the understanding that the whole of the proceeds from collections or sale of tickets, after defraying expenses of advertising, are given to the Morse Memorial Fund. He will not accept any fee himself, either for lectures or expenses.

HUSE FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donations: T. J. Barker, £1; A. Scott, 5/-.

"THE REALITY OF PSYCHIC PHENOMENA," by W. J. Crawford, D.Sc. A new edition is now ready, price 6/- net; post free from LIGHT Office, 6/5.

## SPIRITUALISE SPIRITUALISM.

By A. HAROLD WALTERS.

The title of this paper may startle some readers' minds. Spiritualise Spiritualism! Yes, I mean that, and nothing less. Spiritualism will never be accepted by the great mass of the public, nor even by a decent proportion of it, until it propounds itself more as a religion and less as a business of table-tilting, bell-ringing, tambourine-throwing, and what not. It poses as a religion, and holds meetings and so-called services, but of worship there is little sign. The main topic of discourse is communion with the departed. Glorious as is that communion, as the writer knows to his exceeding great joy, it is not worship; neither is it religion. It is a phase only.

Spiritualism invites enquirers. It proclaims against orthodoxy. The writer is a Spiritualist, and has almost forsaken the Church he was reared in for the Spiritualist movement. I say "almost"—for the transfer will never be completed unless Spiritualism spiritualises itself more freely and completely.

I attend the Spiritualist services and meetings regularly, and what do I get? Addresses? Yes, but on what? Anything and everything pertaining to the subject except the one thing I want—spiritual upliftment. I desire, and need, a tonic, to help me to be a better, more Christ-like man, but I rarely, if ever, get that. To be precise, I can, at the moment, only recall one speaker during the past twelve months who tried to address us as though he were a servant of God as well as an exponent of the fact of continued existence beyond the grave.

I was long ago convinced that life and love and intelligence are carried beyond physical death. What I want now from the Spiritualist platform is a gospel that will fit and prepare me for my life in the higher spheres. Over and over again it is merely the manifestation of phenomena, the giving of descriptions of spirit people by the mediums. I am not deriding these things, God forbid! They have their place, but I suggest that they are made to fill almost the whole scheme.

The ordinary man in the street knows nothing of Spiritualism except as something connected or concerned with "dark rooms." He reads scarcely anything except reports of séances arranged for physical manifestations—and he also reads that five judges have decided, in effect, that Spiritualism is not a religion, and so goes on his way confirmed in his original belief. I look in vain in the Press, and listen in vain at the meetings, for some utterance to check or arrest this prevalent opinion, that will endeavour to show that there is in Spiritualism more than table-tilting, etc.

I should be glad to think that I was alone in my belief, that my views were at all peculiar or solitary, but I know I am not. I am acquainted with many who, like myself, hold on to their Church or Chapel, and hesitate to let go. They go to the old place for their religion or worship, and to the Spiritualist Church for the phenomena. So I say, if Spiritualism is ever seriously to challenge the prestige and power and place of the Church, it will have to spiritualise itself. If it fails to do this, one result is inevitable—the Churches will gradually adopt and absorb the fact of communion; and Spiritualism, as a separate movement, will cease to be—and its claim to be regarded as a religion shelved for ever. Indeed, Sir Arthur Conan Doyle is reported to have said that he did not think there was any necessity for Spiritualism to set itself up as a separate religion, and that he would like to see all religious denominations accept and teach the fact of spirit communion.

Spiritualism offers far too little to any man who desires to walk in God's ways. If Spiritualism did not claim to be a religion, there would be nothing to say. But it does. Hence these regretful observations.

\* \* Our contributor seems to have been unfortunate in his experiences. Many others could tell a different story. Still his point is one worthy of consideration.

"SPIRITUALISM AND RELIGION."—Mary E. Monteith, in the June "Nineteenth Century," replies under the above title to the article in the previous number of the review by the Rev. Cyril E. Hudson, wherein he disputed the claim of Spiritualism to be a religion. She asserts that the leaders of psychical research make no such claim. "On the contrary," she says, "it has been repeatedly denied." The writer adds: "When the laws of spirit communication and telepathy are properly understood it will be found that they are very little in advance of wireless telegraphy, and there is nothing religious about that; but as they deal with the reality and power of thought and the survival of the spirit or soul of man, they have a very decided bearing on the teaching of Christ, and this is what I believe Mr. J. A. Hill means when he claims that 'Spiritualism is a form of Christianity.'"



TO-MORROW'S SOCIETY MEETINGS.

Steinway Hall, Lower Seymour-street, W.1.—6.30, Mr. Ernest Hunt. June 15th, Mr. Horace Leaf.  
The London Spiritual Mission, 13, Pembridge-place W.2.—11 a.m., Mr. Ernest Meads; 6.30 p.m., Mr. Percy Beard.  
Wednesday, June 11th, 7.30 p.m., Mrs. E. A. Cannock.  
Croydon.—117b, High-street.—11 a.m., Mr. Percy Scholey; 6.30 p.m., Mrs. Annie Boddington.  
Reading.—16a, Blagrove-street.—11.30 and 6.45, Mrs. Alice Jamrach.  
Peckham.—Lausanne-road.—11.30, circle; 7, Mrs. M. E. Orłowski. Thursday, 8.15, Mrs. Graddon Kent.  
Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, circle; 6.30, Mrs. J. Walker, address and clairvoyance  
Walthamstow.—342, Hoe-street.—7, Miss L. George.  
Thursday, 7.30, Trinity Hall, West-avenue, Mrs. Jennie Walker.  
Brighton.—Athenæum Hall, North-street.—11.15 and 7, Mrs. Cannock, addresses and descriptions; 3, Lyceum. Wednesday, at 8, public meeting, Mr. Cager.  
Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Miss V. Burton. Wednesday, 8, Mrs. E. Neville, address and clairvoyance.  
Camberwell.—Windsor-road, Denmark Hill, S.E.15.—11, Professor James Coates; 6.30, Mr. Maskell and Miss Maskell (soloist). 15th, 11 a.m., Mrs. E. Marriott; 6.30, Mrs. E. A. Cannock.  
Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Miss Ellen Conroy, M.A. 12th, 8.15, Mrs. Bloodworth; answers to written questions and clairvoyance.  
Holloway.—Grovedale Hall (near Highgate Tube Station).—11, Mr. A. W. Jones; 3, Lyceum; 7, Mrs. Podmore. Wednesday, 11th, at 8 p.m., Mrs. Jennie Walker, of Canada. Thursday, 12th, picnic to Hadley Woods, leaving Archway 1.30, tea at Folly Farm, return 9 p.m., special tram. Tickets 2/6 each. Old and new friends welcome to join.  
Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, healing circle, Mr. Macbeth Bain; 7 p.m., short address and questions. Monday, 3 to 5, advice on health, Mr. Macbeth Bain; 7.45, brief address, followed by clairvoyance. Thursday, 7.45, enquirers' questions and clairvoyance. Sunday next, Mr. Coates. Book Thursday, July 10th, Sir A. Conan Doyle, Hove Town Hall, 8 p.m. Tickets from 5/- to 1/3, including tax.

Spiritualist Services are held in LONDON on Sundays as follows.

|   | A.M.  | P.M. |
|---|-------|------|
| *Battersea, 45, St. John's Hill, Clapham Junction ...             | 11-30 | 6-30 |
| *Brixton, 143a, Stockwell Park Road ...                           |       | 7-0  |
| Camberwell, People's Church, Windsor Road, Denmark Hill ...       | 11.0  | 6-30 |
| *Clapham, Reform Club, St. Luke's Road ...                        | 11-0  | 7-0  |
| Croydon, Gymnasium Hall, High Street ...                          | 11-0  | 7-0  |
| *Ealing, 5a, Uxbridge Road, Ealing Broadway ...                   |       | 7-0  |
| Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove ...            |       | 7-0  |
| *Fulham, 12, Lettice Street, Munster Road ...                     | 11-15 | 7-0  |
| Hackney, 240a, Anihurst Road ...                                  |       | 6-30 |
| Harrow and Wealdstone, Gayton Rooms, Station Road, Harrow ...     |       | 7-0  |
| *Kingston, Assembly Rooms, Bishop's Hall, Thames Street ...       |       | 6-30 |
| Lewisham, The Priory, 410, High Street ...                        |       | 6-30 |
| *Little Ilford, Third Avenue Corner, Church Road ...              |       | 6-30 |
| London Spiritual Mission, 13b, Pembridge Place, Bayswater, W. ... | 11-0  | 7-0  |
| *Manor Park Spiritual Church, Shrewsbury Road ...                 | 11-0  | 6-30 |
| Marylebone, Steinway Hall, Lower Seymour Street ...               |       | 6-30 |
| *Peckham, Lausanne Hall, Lausanne Road ...                        | 11-30 | 7-0  |
| *Plaistow, Spiritualists' Hall, Bramar Road ...                   |       | 6-30 |
| *Plumstead, Perseverance Hall, Villas Road ...                    |       | 7-0  |
| Richmond, Castle Assembly Rooms ...                               |       | 7-0  |
| *Stratford, Idmiston Road, Forest Lane ...                        |       | 7-0  |
| *Tottenham, "The Chestnuts," 684, High Road ...                   |       | 7-0  |
| *Upper Holloway, Grovedale Hall, Grove-dale Road ...              | 11-15 | 7-0  |
| *Wimbledon, 4 and 5, Broadway ...                                 |       | 6.30 |
| *Lyceum (Spiritualists' Sunday School) at 3 p.m.                  |       |      |

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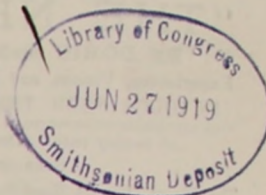
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## NOTES BY THE WAY.

We are hearing so much about materialisation nowadays that it seems appropriate to refer to an old-time instance of a more than usually instructive character. It is related in "Shadow Land," a book which contains much of the autobiography of Mme. D'Espérance, an extraordinarily fine medium for this phase of phenomena. Mme. D'Espérance, by the way, is now residing in Copenhagen: we heard from her recently. One of the stories in her book tells how on one occasion there came to her circle in Newcastle two strangers, friends of one of the members. During the sitting a spirit appeared, "a tall man, rather well-made, with black hair, black moustache and beard, and a forehead rather high and broad." The spirit indicated that he knew one of the two strangers present. And then the following colloquy occurred:—

SITTER: "Who is it? Is it Phillips?"

SPIRIT: "No."

SITTER: "Is it Lynch?"

SPIRIT: "Yes. Emmanuel Lynch."

SITTER: "I never thought about Emmanuel. It was Frank I thought about; he died at sea."

SPIRIT: "No, I didn't die at sea; I died of consumption."

SITTER: "Yes, that's right. I meant Frank died at sea; but Emmanuel died at Hartlepool."

\* \* \* \*

This very ordinary kind of conversation in extraordinary circumstances continued. The spirit asked: "Do you know whether my father and mother are living? And is my wife alive?" adding other questions to which the sitter replied. The conversation proceeded to the subject of the fate and present whereabouts of several friends named by both the speakers. "What became of old Captain Wynn?" "Is Jack Rogers alive yet?" The sitter said he did not know the address of one of the persons mentioned, and the spirit gave it. They exchanged views and experiences, and the spirit sent messages to some of his friends. Even Mme. D'Espérance, accustomed to such things, for she was always conscious during a séance, was struck by the homely, matter-of-fact nature of the conversation. It was quite uncanny, but also very human. Both sitter and spirit were entire strangers to her, but they conversed just like two friends meeting after years of separation. The medium and sitters at that time had "imbibed the idea that spirits did not need to ask such questions as did Emmanuel Lynch." Sometimes they do. Not all are fully awake on the higher planes of consciousness, and the episode narrated by Mme. D'Espérance is very instructive on the subject of the limitations of some of the people on the other side.

\* \* \*

When Andrew Lang, who, we are proud to recall, was a contributor to these pages, produced his "Letters

to Dead Authors," he succeeded with masterly skill in reproducing the styles of some of the writers he addressed. If in a fit of drollery (and he was a very droll writer) he had concocted spirit messages from these authors, nobody could have complained that they lacked "verisimilitude." They would have been far more convincing than some of the insipid compositions which in the past we have had sent to us as messages from the great dead. If we had nothing but this "skimble skamble stuff" on which to found a judgment we should have been in sorry case. Fortunately we could turn to much else that was evidential in matter and manner—fine passages that carried conviction, both from their lofty thought and diction and the circumstances in which they were received. We have two standards of evidence in this matter. One we apply to simple, commonplace communications that turn on some question of personal identity, and which demand, as a rule, collateral evidences. The other we employ in determining the value of a communication of doubtful authorship, but received from psychic sources. We look then simply at the message itself. If it conveys finely a fine thought we accept it, because then the personal question is relatively unimportant. It is the message which counts, whoever may have been the messenger. But it is really of no use to tell us that Pericles or Plotinus sends us his best wishes for the progress of spiritual truth or that Tolstoi is interested in the career of Spiritualism. It may be so, of course, but mere assertion of the fact is no proof of it. Anyone could say it. We have to choose between evidences of identity on the one hand or the statement of impersonal truth which carries its own conviction regardless of persons, on the other.

\* \* \* \*

In LIGHT of the 24th ult. we took for our leader the subject "The Future of Spiritualism." In looking over Dr. Crawford's new book, "Experiments in Psychical Science," we find the following question and answer bearing upon the same topic. It is worth quoting here. Dr. Crawford, in reply to the question "What do you think of the future in store for psychic research?" says:—

I think it will have a great future. All indications point that way. But there will have to be organised effort, and not merely the sporadic experiments of a few. The recent war, as one of its few welcome by-products, seems to have opened the eyes of a great many people to the importance of the subject, and the interest thus created is not likely to lapse. For, in the last analysis, psychic research, and psychic research only, is likely to determine in any definite way whether man does or does not continue to exist after physical death.

BETWEEN CHRIST AND PHARISEE.—The fundamental difference between Christ and the Pharisees was that they taught religion as an end in itself, whilst He taught it as a means to the Kingdom of Heaven. . . . Their Church was an organisation. His a fellowship; they excluded the people that knew not the law, He included the publicans and sinners; they disciplined acts, He disciplined motives; they suspected sin everywhere, He discovered goodness. The first disciples, who remained Jews, and Paul, who was both a Pharisee and a Christian, set the Church on lines which were at once ecclesiastical and evangelical. But there was very soon a temptation to relapse into formalism; and the history of the Church shows a constant struggle between its higher Christ-self and its lower Pharisee-self, between the tendency to sacrifice oneself to religion and the tendency to sacrifice even religion, if need be, to the love of God and man,—  
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[We should not have guessed the fact from her literary style, but the young lady to whom we are indebted for the following interesting narrative confesses to being still in her teens. The experiences recorded belong to the family life of Christian Spiritualism.]

*"Your life on your side is but Chapter One—to be continued."*—Statement by a Spirit Friend.

My cradle was often brought into the private circle, and on many occasions I have been nursed and soothed to sleep by spirit friends, particularly by my ayah—an Indian nurse who used to soothe me when no one else could, and who remains with me, together with a North American Indian, as my guardian and guide. So I may say that I know a little about the subject which is creating so much controversy. Our little circle has always been quite private, just ourselves and one or two trusted friends; and it has been in existence for well over twenty years. It is a Mission Circle—and is conducted wholly for the relief of those on the Other Side who are in trouble.

The few experiences that I shall relate will explain what I mean. Many of you who peruse this little account will doubtless have seen Spiritualistic mediums go under control, probably with the usual shuddering and clapping of hands, their eyes being tightly closed all the time, while the room is kept in semi-darkness, and the sitters remain as quiet as they possibly can, so as not to "upset the conditions."

I should very much like those who have visited a professional medium to be present at one of our little meetings, and see the difference between the two. For instance, our medium's eyes are nearly always open when under control, and she can "go off" as readily in full daylight, or when the lights are up as when they are obscured, and also when we are all talking and laughing together during little meetings on week-days, when our friends visit us to play and sing. Of course, in some cases in the Mission the control does keep the eyes closed, but more often than not the manifestations are absolutely natural, and one almost forgets that one is speaking to a spirit.

During the years we have sat for spirit communion, we have had controls of every kind and condition—white, black, red, yellow and brown skinned—and from all corners of the earth. We have records of over three thousand controls, and, I should say, as many again who have given no clue as to their identity, but have just passed through our little meeting, like "ships that pass in the night."

When the circle was first started, I had not yet come into the world, but, as my father has kept records, I am able to tell something about it.

My parents, with a trusted friend, sat for many months, without result. However, they continued to sit regularly, and at last, one evening, my mother, who, by the way, was the most sceptical of the circle, suddenly and unexpectedly went under control, and began to talk rapidly in a foreign tongue. The control was very excited and vivacious, and my father, having had no previous experience, came to the conclusion that she was an "undesirable," and, as a test of her *bona-fides*, he asked her to sing a hymn, and began to play "Nearer, my God, to Thee." To his surprise the control came across to the organ and sang the hymn, with the most wonderful expression, and in a splendid soprano voice, rendering it in her own language. We subsequently learnt from her that she had been in the Italian Opera when on earth, and she whom we thought "undesirable" is now one of our dearest friends, and is known amongst those in trouble on the Other Side as "The Angel at the Gate!"

A little later, one Sunday evening, near the end of the year, my mother's face suddenly became transfigured, and a feeling of awe and deep reverence (which we have since learnt to associate with the coming of one of the very bright friends) came over those present. My mother's eyes lit up, and a male voice, of considerable richness and power, greeted my father and his companion from her lips: "In the name of God I greet you, friends!"

My father was very astonished, in spite of his previous experience, and the voice continued: "I am a male spirit, and the leader of a band of bright spirits who watch over you—for we have work for you to do, great and glorious work. We are engaged in rescue work in the spirit world, and minister to those in darkness and the bondage of sin, who may yet, by the infinite love of the Father, be lifted out of darkness into His eternal light."

This statement was so heterodox that my father asked him many questions about the spirit world, which, however, he declined to answer, and reprimanded my father for being idly curious, and inquired if he had nothing to ask as regards the welfare of his immortal soul! "Wait, and you will be told all that it is good for you to know. At present it is sufficient for you that Jesus died to give you all Eternal Life!" He gave my father and our friend many kindly admonitions, and after informing them that he would shortly

come again and unfold his plans respecting the work referred to, he pronounced the Benediction; my mother's face changed, and she became conscious.

To go through all that occurred after the coming of this beautiful spirit would fill volumes. Doubts and fears as to the genuineness of the spirit's words filled my father's mind for some time, until one evening, during service, a note in the organ happened to stick, and my father stopped playing and, turning to the others, laughingly explained what had happened. I may say that this service was being conducted in our own house, not in public. Almost immediately my mother's face changed, and that feeling of awe pervaded the room, while the silence was so intense that it could almost be felt!

As on the previous occasion, a man's voice spoke, through the lips of my mother: "In the name of God I greet you, I do not wish to reproach you, friend, but remember that this is a solemn service, and you must not allow any levity while approaching Him who is above all. You are the leader and are responsible. Observe the greatest solemnity and reverence when approaching Him. Do not be thoughtless. At all times remember that you are conducting Divine service. Praise Him and serve Him in the proper spirit of solemnity. Never forget this, and do not hinder your spiritual progress by thoughtless conduct. Great and glorious truths await you, seek earnestly for them, and do that which is right, and you will not fail. Praise Him who has chosen you for such a glorious work as that before you, you are favoured before many. Rejoice in God, and He will guide you. Pray without ceasing, and Light will come. In the name of God I greet you! Farewell!"

This bright spirit is known to us as the "Guide," and he only manifests at rare intervals, or for some special purpose: at the same time he has the entire direction of the circle under his control. Being a mission circle it is necessary that the medium should be well guarded, and, I am glad to say, the protection of the band is so perfect that, although those who are undesirable have often attempted to break through, they have always been unsuccessful.

Many, and very wonderful, are the proofs our spirit friends have given us of their genuineness and power to do good. These, of course, have been mostly of a personal and private nature, and have included instantaneous healing, accurate prevision, psychometry, proofs of identity, etc. Many prophecies have been startlingly correct.

As time went on my father was encouraged to ask questions about the spirits, as the Guide was now satisfied that he was not merely a sensation hunter. On being asked to describe themselves, without exception our spirit friends replied to the following effect:—

"I am a discarnate or disembodied spirit from the spirit world; I lived on your earth, as you do now; I passed through the change called death, and am now very much alive."

During the first four years, control was "normal," i.e., without trance, and the changes of personality, from one spirit to another, or several others, and back to the medium were effected with remarkable rapidity. My father and our earthly friends were sometimes entertained by a three-cornered conversation between the medium and two controls, and it was quite a common experience when my mother and father were alone for two or three controls to join in the conversation. This occurred not only at home, but in the street, omnibus, or anywhere and everywhere; yet they were never put to any inconvenience in consequence, as when it was necessary the medium always returned to her normal state. A friend once carried on a continuous conversation with us through the medium's lips, while another friend, using her hand at the same time, wrote an address upon a different subject. As long as the conversation continued, the writing proceeded readily, but the moment we ceased talking the writing ceased until we commenced again.

### THE LEVITICAL LAW AND SPIRIT COMMUNICATIONS.

At the close of his address on "The Higher Aspects of Psychic Research," delivered at the house of Susan Countess of Malmesbury, on the 29th ult., Dr. Ellis Powell effectively replied to the objection of a member of the audience, who quoted the Old Testament injunction against consulting the dead. The following passage, which we take from "Higher Aspects of Spiritualism," by "M. A. (Oxon.)," gives in essence the point urged by Dr. Powell:—

"Is it pretended that we, living in the nineteenth century, are bound by the enactments of the Levitical Law as regards dealing with Spirits? If so, we are prepared to enforce on our accusers the whole of its provisions. We decline to allow them to pick out what suits their purpose and reject the rest. The whole or none, if our opponents please; and by the time they have accepted and obeyed the whole law they will not be in a position to find much fault with us."

RESENTMENT nourished may undermine a constitution.—HELEN M. BOULNOIS, in "The Healing Power."



## GOD AND THE MAN.

"THERE IS NOTHING SMALL TO A GOD SO GREAT."

By B. M. GODSAL (San Diego, Cal.).

When reading a book of spirit communications, printed in 1852, my attention was caught by the confession of a spirit, "I considered God severe rather than merciful, hence my character partook of the same in some degree." This brings out very clearly the fact that the estimation in which we hold the Deity is the nucleus around which our philosophy crystallises, and the keynote of our character.

Hence one is led to inquire, what light does Spiritualism throw upon the nature of the Divine attributes? Every world-teacher has taught that if we would draw nigh to God we must approach Him in a spirit of humbleness and obedience. Now it happens that these are the qualities most highly prized by tyrants of all kinds—in their subjects; and even between men of the same standing it is the selfish who are most insistent upon unselfishness in others. What is more natural, therefore, than to suppose that God, who seems to demand so much humility and unselfishness in others, is Himself a tyrant with the characteristics of a bully—seeing that He requires of His children the meekness that such people exploit? That this is no exaggeration is shown by a recorded incident of not long ago: when certain Spiritualists had complained to a dignitary of the Church that they were too much expected to grovel before the Almighty, he replied that for a long time he had been looking for the precise term to express our proper attitude towards God, and he thanked them for giving him the very word he had sought—"grovel."

In the light of Spiritualism this shocking conclusion is seen to be false—to be, in fact, the very opposite of the truth. Jesus tells us that God is a Spirit, and must be worshipped according to the laws of Spirit. And Spiritualism deals with these laws, and teaches, as a fundamental truth, that spirits are drawn towards one another by the character that they possess in common—a law of attraction not less universal in the spirit world than the law of gravitational attraction in the material universe. We know that this is true, not merely because we are continually told it by spirits of all degrees, but also, and chiefly, because our own experience at seances has repeatedly proved it. Whence it follows that God is whatever there be in us that draws us towards Him; and He is *not* whatever quality of ours fails to attract us Heavenwards. From this we learn that if simplicity, sympathy, and humility draw men to God, then He is simple, loving, and of a lowly spirit. And, conversely, if we be not uplifted Godwards by arrogance, severity, pomp, nor, on the other hand, by a grovelling and an abject spirit, then we know of a surety that these characteristics are not in any degree to be found within the compass of His Being. This conclusion is not reached by deducing consequences from an assumed goodness of God; on the contrary, it is derived from direct observation of the most elementary facts of every seance, where the interaction between mortality and spirit may be studied by the discerning mind, and where the facts of spirit communion teach us that certain qualities which we call good attract spirits the likeliest God, and so draw us ever upwards towards Him. This truth, that God is simplicity itself, and therefore is not attracted by pomp and flattery and the ingratiating arts of courtiers, should not seem at all strange when it is remembered that even in this world simplicity of character goes with greatness of soul, whereas exclusiveness and pride are ever associated with pretensions derived from external and adventitious titles to honour. How immeasurably simple, therefore, how easy of access to the meanest intelligence, must Infinite Wisdom be! And even between man and man it is recognized that "to know all is to forgive all"; are we, then, to suppose that God is either less informed or less forgiving than the best of mortals?—unless, indeed, perfect knowledge takes the place of forgiveness.

But it will be asked, do we not at any time enjoy intimate personal association with our Father in Heaven? The answer, founded upon the same evidence and line of reasoning, is, Yes. The fact that no two of us, throughout the entire Universe, are quite alike means more than that our various personal identities are composed of different combinations of the same qualities. Within each of us there exists something not possessed by any other soul—a vital essence which constitutes our own particular self. This differentiating essence, which perhaps is a Divine spark implanted within each of us, finds, by the law of spirit attraction, its sole counterpart in the source of its being. Thus is established an inviolable privacy between each individual soul and his God.

One has heard the question put, is it conceivable that the Ruler of the Universe could, or would, concern Himself with the personal affairs of every insignificant mortal? But it does not exalt the Almighty to limit, in any direction, His power or His interest. With truer appreciation of what constitutes a loving Omniscience it might rather be asked, what could more greatly magnify our conception of God than the knowledge that He is sensible to the infinitesimal cares of each individual creature? It has been said truly, "there is nothing small to a God so great."

## PSYCHIC MESSAGES: A "MORE EXCELLENT WAY."

By R. DE HOLTE.

In my paper, on page 154, dealing with spirit communications, I mentioned some personal experiences of table movements, ouija-board and automatic writing, with a view to giving an opinion, after a lapse of years, as to the evidential value of such psychic phenomena and their relative value as means of communication with the spirit world. For about ten years I had taken no very active interest in the subject when circumstances demanded that I should review my position. Ten years is long enough for any passing phase of mind or any transitory interest to die out; only reasonable convictions or the strongest prejudices can remain through such a period.

I found that with the passage of time my convictions had strengthened rather than otherwise, and that I was able to take a more dispassionate view of the matter than formerly. I found also that the power of automatic writing still remained, but that the inclination to make use of it had almost entirely passed away, being superseded by another method of communication, even as it had superseded those which had preceded it. This new method of communication, I may call, for want of a more suitable name, "mental conversation." Perhaps some reader can suggest a better term. The script I had received by automatic writing was somewhat extensive and covered a wide range of religious and philosophic thought; this has been to some extent supplemented by the "mental conversation." When apparently alone in quiet surroundings, I become aware that I am not alone, and if I direct a question to the unseen personality, I get a clear answer impressed upon my mind. Though there is no sound, this impression is as clear and distinct as if someone spoke to me.

From an evidential point of view this method would be the least convincing to the critical or the sceptical. In fact, I do not see how anyone but the sensitive recipient of the message can be certain that the message is anything else but an illusion or imagination, or the work of the subconscious or subliminal mind. To me nothing could be more clearly defined than the difference between my own thoughts and a message thus received, but I cannot conceive how I could convince anyone of this if he doubted my sanity or honesty. It would seem that the more refined, that is the less material, the means of communication become the less evidential they become to those who are not actually the recipients of it. But if only those methods were pursued which convince the sceptic, little progress would be made, and we should everlastingly be in that stage in which "nothing new is told us" or "no communication of any value is ever received." Speaking from my own experience, I have found that progress from the relatively crude methods of table communications to those of a more advanced kind has been definitely characterised by an increasing advance in the quantity and quality of the communications received.

It is almost impossible to express in words the mental effect of communications thus received so as to be understood by those who have not experienced anything of the kind, but to those who have their psychical powers more or less developed it will not be so difficult. If anyone can separate in thought the mental effect of a word spoken from the mere sound of the word, he will have some idea of what I refer to, and if he can in the same way separate the mental effect of a sentence from the physical sound of the sentence, he will have a still clearer idea. It would seem that in the higher spheres communication is carried on, not word by word, as with us, but a complete thought is transferred *en bloc*, as it were, from mind to mind, and the method of communication which I have called "mental conversation" is of this nature.

The presence of sympathetic helpers is most valuable for obtaining table movements. I have written with ease automatically in the company of those who were neutral, but for mental conversations silence and even solitude are essential to obtaining the best results, and no place so good as a quiet church in the early morning. I have known those who would have been horrified to have been called Spiritualists who have developed a considerable power in this direction, and, in what they have called meditation and colloquy, have had much help, which, however, it is not easy to distinguish from what I have referred to, either in nature or in quality.

The messages I have for the most part received have referred to the higher life. I never ask whether it will be a fine day, nor do I attempt to force communication with particular persons, with the result that things have been beautifully managed from the other side and much valuable information relative to the future or higher life has been given.

In her struggle to hold fast the fundamental doctrines of the Christian faith the Church has forgotten the Angels. It has been a grievous error for which she has been made to pay a heavy penalty. That is what is known as Spiritualism, which, with all its faults, has yet borne witness to a truth which, in its purified and sanctified form, is essentially Christian.—"Angels Seen To-day," by G. Maurice Elliott and Irene Hallam Elliott.



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### THE OBJECT LESSON.

#### SOME HINTS TO INQUIRERS.

During the many years in which we have addressed readers on this page, we have endeavoured to cater for minds of widely different outlook. *LIGHT* has recently had a large accession of readers who are more or less new to our subject, and to these we address our remarks this week.

Many of them have been bewildered by the misrepresentations so common of late in the general Press. We ask them to reflect that these pronouncements come from writers who are not only uninformed, but who do not even pause to reflect upon the things which they attack. Some of their objections would disappear if they stopped to think about them, and, having done so, faced without fear the conclusions thus arrived at. Let our inquirers reason out carefully the facts with which they are confronted, and then there will be little danger of their becoming over-enthusiastic and proclaiming as proof positive things which will not stand close scrutiny, or of receiving as pure truth statements which rest only on the *ipse dixit* of some communicator in the unseen world, who, however well-meaning, must be very far from infallible.

Let us quote by way of illustration an experience recorded by Andrew Jackson Davis, the "Poughkeepsie Seer," in his book, "The Present Age and Inner Life."

Davis relates that on one occasion he had been writing on the benefits and penalties of human experience, and had set down his conclusion that "those who prematurely pass away to the spirit land are deprived of that wholesome foundation of experience which is essential to normal mental development."

That was a sound and sensible conclusion. We would that all the conclusions put forth in the name of our subject were as reasonable. But to continue. While reflecting on the question Davis passed into what he calls the "superior condition," and became aware of the presence of two spirits—one a handsome man, an Italian, the other a little boy of about five, whom he led by the hand.

Having given his name, and some particulars of his family, the elder visitor entered into conversation with Davis, showing that he was interested in the subject upon which the seer had been writing, and desired to assist him. This he did by allowing Davis to question the little boy, who was desired to communicate by vibrations or "raps" instead of the method employed with the Italian, *viz.*, speech from mind to mind. And then we have this instructive passage:—

Immediately he [the boy] drew near the table and raised himself about two feet above its level. Still the gentleman held his left hand. His right hand being at liberty, he moved it rapidly in several directions for a few minutes, then brought it in a calm, firm manner at a right angle with the surface of the table. His hand had not been in this posture more than three minutes, remaining fixed as by the strongest effort of will, when I saw a current of amber softness pass down from the middle finger to the table on which slight concussions were instantly produced. The phenomenon was very beautiful. But I saw how difficult it was to make them [the raps] loud or rapidly as he and I desired. The concussions were caused by the fine current proceeding from the hand of the spirit, directed by will power, coming into sudden contact with the electricity which reposed like latent heat in the interstices of the board—in the spaces between the particles composing the top and standard of the table.

Davis then relates that he asked the little boy to spell out his name by raps. The little fellow hesitated, and, looking at him closely, it occurred to Davis that he very much resembled a little boy he had known in his earlier

days at Poughkeepsie, named Edward. Almost immediately the seer saw the spirit child rap out the name he had in his mind—Edward.

Davis, from this and another instance that followed, soon detected the fact that the thoughts in his own mind were influencing the child's answers. Let our inquirers make careful note of that fact and remember it in their own investigations.

Subsequently Davis asked the child where he was born. The little fellow replied that he had never been born, but had always lived in the spirit world, and that the Italian was his father.

The Italian meanwhile looked gravely on without interfering. This was to be an object lesson to Mr. Davis of some of the elementary laws of spirit communication—elementary laws of which some of our present-day authorities are grotesquely ignorant, although professing to teach others.

When the experiment was complete the Italian spoke. He began by pointing out that the little boy, who was not related to him, had died shortly after birth, had no knowledge of the uses of the physical senses, no memories of his parentage, and supposed his origin to be unnatural. Here we may quote the remarks of the elder spirit:—

Unless the mind receives a knowledge of things through the physical senses, and unless those senses are used properly, and as long, too, as they will serve the soul, the condition and culture of the spirit is impaired, and it must return to earth to see, to learn, to feel, and to reason. Thou hast had during this interview an illustration of the cause of many spiritual contradictions, *viz.*, spirits coming near the earth to learn of things, reading the mind of the medium or questioner, and responding in accordance therewith, not knowing oftentimes anything to the contrary—believing it to be the truth, thus leading men to confusion and to doubt. This is all traceable to the absence of the right kind and right quantity of true experience in the communicating mind.

Here, again, we have a lesson full of right reason and sound sense. Let our investigators hold firmly to such standards, and they will soon be free of the perplexities that come of vague speculations put forth as facts, of romantic and fantastic theories out of harmony with the laws of Nature and of Reason, but delivered pompously as revelations from the Unseen World by good people who become very indignant if one disputes the validity of their teachings, because they have not outgrown the love of personal authority. These truths of ours rest on the authority of no man or woman. We must see for ourselves the conclusions to which our facts point. No one can see them for us. If we weakly surrender our own judgment to that of others we shall infallibly be led "to confusion and to doubt." The duty of self-knowledge, self-development, self-reliance—these things are part of our New Revelation.

### THE L.S.A. MEMORIAL ENDOWMENT FUND.

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### "THE LIGHT OF OTHER DAYS."

(FROM "LIGHT" OF JUNE 8TH, 1889.)

The "Religio-Philosophical Journal" is severe on Washington Irving Bishop: "He has gone to his reward." We have in mind the teaching of our philosophy, and prefer, remembering the dictum, *de mortuis nil nisi bonum*, to say that he has gone to his own place. And we shall all do the same.

(FROM "LIGHT" OF JUNE 15TH, 1889.)

Mr. Stuart Cumberland has been writing another novel, "The Vasty Deep." The "Pall Mall Gazette" says there may be a "good deal to be said in favour of reading a novel backwards. . . . And we have read it; read it with great care." A doubtful compliment. Mr. Cumberland, warned by the fate of his former master, Irving Bishop, may probably leave psychical antics alone, and take to novels that can be read backwards like some of his former "subjects."



## OCCULT KNOWLEDGE AND THE INNER LIFE.

By J. CHILLINGHAM DUNN (Yokohama).

The word Occult has been a somewhat abused one, associated with much that has brought it into disrepute, and at the outset I would like to emphasise the idea of true Occultism as concerning the bringing to the knowledge of us, boxed up in the relative darkness of the flesh, some measure of information in respect of the things of inner and more radiant realms. The tremendous pressure of widely distributed facts is steadily compelling an increasing percentage of the thinkers of to-day to the recognition that within and around us is an occult world; a world which can be described as occult, or hidden, not because it is a thing of darkness, but because the sense organs of perception of most living people are not yet organised to respond to the impinging vibrations which would reveal the radiance amidst which we live and move.

Sight for a blind man simply means that he has to become able to respond to vibrations which have been all the time playing upon a previously unresponsive organ of vision. Clairvoyance, or an extension of vision sufficient to reveal superphysical objects, simply means, in turn, a capacity to respond to a still greater variety of vibrations, subtler ones. Some men can hear the squeak of a bat, others cannot, this being due to varying degrees of the power to answer to those vibrations translatable into hearing. An extension of power in this direction means clairaudience. There is really nothing weird or unnatural about these things, and as the course of the future provides more numerous examples of people exercising wider capacities of perception, the sense of strangeness, due to unfamiliarity, will vanish.

There are directions in which superphysical research wonderfully strengthens, or perhaps I should say confirms, religious faith. Compare, for example, the relationship between telepathy and prayer. When it is known that a thought pictured by the mind of one living person can be transmitted to another living person situated thousands of miles away, it is not hard to believe that a prayer, which is a thought formulated for a definite purpose, can be of efficacy, the end being achievable in some wonderful way by vibratory agency.

There is a fact of tremendous ethical importance which emerges from a study of these deeper matters, namely, that we can affect others by what we permit ourselves to feel and to think, and our moral responsibility for conduct is accordingly enlarged to include thought and feeling as well as the outer physical action. This again has a bearing on religion and shows the sound reason for such precepts as, for instance, those urged by the Founder of the Christian Religion on His followers when enjoining upon them to love their enemies, and not to look upon a woman with lust. Why? It would appear that the underlying reason is that when an undesirable thought or feeling is entertained about another, this thought or feeling can reach them and produce an effect upon them vibratorily, provided there is anything in them of a nature in tune with the influence projected to them. If, therefore, someone directs against you a harsh remark accompanied with a corresponding thought, the meeting of these undesirable vibrations with a soft answer accompanied by a thought of love will tend in the direction of a diminution of the turmoil, whereas if vibrations of anger are met with a deluge of similar ones, things will be apt to get worse!

There is no doubt that thought affects the body. One thought will cause a face to turn grey with apprehension, another thought will cause it to flush red. It is scarcely necessary, therefore, to point out that if it is desired to avoid a disease the mind should not be permitted to imagine the symptoms. From what has just been pointed out it will become clear that true occultism most decidedly embraces the conception that there is in us a consciousness which is greater than the reasoning mind. The picture-making mind could no more control itself than a man could stand in a basket and pick himself up by the handles of it. The fact that we can stop the mind thinking of a dog and compel it to think of a cat shows it to be amenable to control by something stronger than itself which is able to exercise that control. It is just this that makes it possible for a man to obey the injunction to return a soft answer to wrath. The average mind, in response to an insult, will immediately frame an answer of a retaliative nature, but the consciousness which is greater than the mind may stop the mind's first attempt to do this, compel it to frame a "soft answer" and the lips to utter it. The ability to control the mind and the knowledge that it can be done can be an enormous comfort in life. A great deal of unnecessary misery is simply due to the mind running again and again over a recollection of something unpleasant, whereas if the consciousness can obtain sufficient governance of these mental activities to stop the process, the trouble will immediately cease. In fact, concentration and the power to dominate the ratiocinative mind is of enormous value all round. A man in the throes of drink, for instance, will be able to throw off the vice much more quickly if he gains the strength to compel his mind not to picture the alluring thing when it is not before him.

Through the avenue of our larger consciousness lies the agant pathway to God, Whose kingdom most assuredly

is within us, a glorious fact, and utterly true. Upon analysis, it will always be found that happiness is that which arises within us as sweet incense from the altar of the heart. Whether it be while listening to exquisite music, observing some wonder of Nature, or seeing a face that is much loved after long absence, always within us arises that response which makes our heaven. Most of us have scarcely begun to sound the possibilities of the capacity for happiness that lie with us, in that deeper nature beyond the senses, beyond the reasoning mind. It has been written that "In the tranquillity of the senses and the tranquillity of the mind, a man may behold the majesty of the Self," and I believe that nothing less than realisation of our own Divinity is the goal before us, our destiny to be co-sharers of God's bliss.

The happiest moments in a lifetime are those during which the intensest love has been felt, and when it is said that realisation of our oneness with God, who is Love itself, is an experience that spiritual unfoldment leads to, we can perhaps dimly imagine how very well worth while is every effort at spiritual living. This is the true basis of Universal Brotherhood, the stupendous fact that as flames from a central fire are one and the same in essence with each other, so is humanity divinely one in God.

## THE PROBLEM OF PUNISHMENT.

I was much interested in Mrs. Louise Berens' letter in *LIGHT* of the 24th ult. I am convinced that neither Spiritualism nor occult philosophy teaches retributive punishment. "As a man sows so shall he reap" does not apply to things evil only, but also to things good. Spiritualism and Occultism teach the Brotherhood of Man, not the equality, and under that principle there must be some in the human family more evolved than others, just as in the ordinary family the eldest brother may just have taken his degree at the University whilst his little brother aged eight is going to school. The elder knows that the younger will have to pass through experiences which he himself has gone through, while the father will be mildly tolerant of many faults in the child which he would not expect to see in the elder son. So with us. Let us trust our loving Father. He knows our circumstances, our state of evolution and our efforts, so that His law of Cause and Effect works with perfect justice. Here on earth we judge hastily both ourselves and others. The French say "*tout comprendre c'est tout pardonner*"; we know so little and make our decisions on very imperfect evidence. The Father sees to it that our good deeds and good thoughts have their reward. I object to the attitude of "we are such miserable, helpless sinners." We are not; we are pilgrims on the path; when we fall we must pick ourselves up, strive on again and avoid similar pitfalls. We must never sit down and say we cannot go on.

God is love, and He loves us so that after the transition of death we go to the place, or state, we are fitted for; that means, in most cases, one of happiness. We would be miserable out of our suitable state, and there are not so very many people whose lives deliberately force them to states of unhappiness. Hell is remedial, and people only go through hell in order to have purged from them the evil habits they cultivated in lifetime.

In conclusion I would say that the Scriptures tell us not to make hasty judgments. Let us trust God the Father, and not look on Him as more deficient in common sense than an earthly father. A book called "Fourteen Lessons in Yogi Philosophy," by the Yogi Ramacharaka (published by John M. Watkins) might perhaps help readers in similar perplexity.

H. G. T.

## A SPIRITUALIST'S CREED.

We have received the following creed from Mr. A. T. Connor, hon. secretary of the London Lyceum District Council:—

"I believe that God is Infinite Spirit, revealed to us by the manifestation of life, love, wisdom and power in the universe; that I am a spirit, an individual consciousness, and in my spiritual attributes a sharer in the infinity of God; that after the death of my physical body I shall continue, in spirit life, my conscious individual existence as a human being, and that I shall be able to communicate with friends and others left behind in this life.

"I believe that I am endowed with free will to choose my path in life, and that I alone am responsible for the motives that prompt my choice.

"I believe in the impartial operation of natural law; that I must always reap as I have sown, and that I myself must work to eradicate my spiritual imperfections—but that in every spirit resides the power, and to every spirit belongs the right, to progress eternally in wisdom and love.

"I believe that it is my duty to develop my divine attributes to their highest power of expression; to act always from the highest spiritual motives; to conduct my life so that it shall be of assistance and encouragement to others, and to do my utmost to hasten the day when a true fellowship of love and mutual service shall reign upon the earth."



## THE PROBLEM OF THE EMPTY TOMB.

BY THE REV. F. FIELDING-OULD, M.A.

The question as to what became of the physical body of Jesus the crucified, the problem of the empty tomb, will perhaps never be answered and solved with unanimity. There is an old legend that certain archangels removed it, the common report at the time was that the disciples stole it away while the guard slept, but Christians have believed that the physical body was transformed and spiritualised, and that it was in this very form that Jesus came forth from the sepulchre. Here is yet another instance in which the investigations of Spiritualists enable them to take a new view of its method, while still holding the old fact. The fact is that Jesus survived death and rose again on the next day but one after His burial, visibly appearing to His mourning followers—the new method suggested is that the appearance was achieved by means of materialization. Dr. Ellis Powell has, in his lectures, called attention to some significant points. First, the "touch me not" injunction to Mary of Magdala, it being well known that a materialized form, unless it be a very stable and solid one, melts away under the grasp of a hand. The subsequent invitation to the Apostles, "handle me and see . . ." would not invalidate the theory, as spirits at seances, when prepared and fortified against the test, often invite the touch of sitters. Secondly, we must note that the appearances as recorded all took place in subdued light: "Early in the morning while it was yet dark"; "towards evening, when the day was far spent"; "by the lake, when day was now breaking," and in the upper room, where there would certainly be no blaze of light. If materialization was what took place, a very great difficulty, which has been the stumbling-block of commentators in every age, is removed at last: I refer to the fact that the disciples did not recognise their Master, "supposing Him to be the gardener," "their eyes were holden that they should not know Him," "none of the disciples durst inquire of Him, who art Thou? knowing that it was the Lord." Those familiar with materializations know the difficulty of attaining an exact likeness and of the communicating spirit's delight when it is recognised. It has been thought that Peter, James and John, the favoured three who were chosen to be with Jesus on so many important occasions, may have been what we call mediums, and that at the Transfiguration, for instance, the representatives of the Law and the Prophets borrowed their temporary bodies from them. Was the semi-materiality of the visible angels in Gethsemane due also to these three, who again had "slept" just before the apparition? The fact that the wounds were visible in the hands and feet is no argument against the latest theory, for any wound or blemish is easily reproduced in a materialization. No doubt the Great Spirit who could collect from the pregnant atmosphere materials for the feeding of the five thousand could dispense with a medium, though it would accord with His methods to use what was to hand rather than to work unnecessary marvels, but the point is important lest one should imagine that the Christ were dependent on a human medium for appearances since that day and even in our own.

It is to be noted that so far we are no nearer solving the original problem, for the disappearance of the physical body is still unaccounted for. Dr. Powell suggests that the body was de-materialised, that it melted into its prime factors. The position of the headdress on the rocky bed seems to point to this—it lay where the head had rested, and the Greek seems to mean, some think, that it was still twisted into the shape of a turban. Freedom from the common humiliation of corruption had been promised to the Sinless One (Psalm xvi.-10, Act ii.-27) and would have been avoided by some such process as that indicated—which had, perhaps, already been granted to Enoch and Elijah. St. Paul's prediction as to those who should be living on earth at the Christ's second coming, which he probably confidently expected in his own life time, "We shall not all sleep (*die*) but we shall all be changed in a moment" (1 Cor. xv.-51) may have implied some similar change.

I would only add that this article had been sent to *LIGHT* before the writer heard Dr. Powell, but some alterations have been introduced.

**THE POWER OF SUGGESTION.**—We should welcome Mr. H. Ernest Hunt's little "Book of Auto-suggestions," even if it were only concerned with the promotion of cheerfulness. But that is only, so to speak, a by-product of its main purpose, which is mind building. In the first chapter we get an explanation of the meaning of auto-suggestion, followed by sets of phrases for use in producing the required state of mind and moral courage. The author is careful to explain that there is no magic in the mere use of the phrases. The mind must be strongly impressed with the idea underlying each, until the obedient subconsciousness responds to it and reacts on the conscious mind. The phrases are accompanied by well-selected quotations from various writers, which reinforce by philosophical statement the formal sentences chosen. (Rider and Son, Ltd., 1s. net).

## FROM THE LIGHTHOUSE WINDOW.

Under the heading, "Dismay Society: Horrible Things Ahead," the "Daily Mail" recently had an amusing little account of the forty-seventh conference of the Prophetic Society held in Sion College, London, at which the members were "torn between dismay over prevailing wickedness and anticipation of the approaching end of the world," "one learned that everything and everybody is drifting to the devil" and "prophetic vision and platform eloquence combined to produce a state of depression, which even the summer sunshine could not wholly dispel." After this we are glad to learn that "the Rev. C. S. Hull entertained the audience with some personal experiences of spiritualistic phenomena, thereby relieving the prevailing gloom."

We hear great accounts of Sir Arthur Conan Doyle's last tour, on which he spoke in Doncaster, Huddersfield, Manchester, Rochdale and Crewe. Everywhere the audiences were deeply interested, and so enthusiastic that it was clear the vital message had gone home. The effects are manifest in a great wave of activity and inquiry. From Glasgow we learn that the interest is so wide and deep that the Society there have had to take the Town Hall, which holds 3,000, for their ordinary meetings. Here, in the South, people are more phlegmatic, and London is a very unwieldy centre. But the movement is beginning to show signs of fire and life; the quickening will be sure, even if it is a little slower.

The institution of summer time is very awkward for astrologers, as it leads to erroneous birthtimes being recorded and inaccurate nativities being "cast" or calculated. The difficulty is referred to in this month's "Modern Astrology," and readers are advised to enter in a notebook the summer time periods for successive years and in different countries for future reference. It is confusing. As an old south-coast boatman once observed, "this here summer time upsets everything; the moon, the tides and even the time-ball worked by electric current from Greenwich!"

E.S., a Glasgow correspondent, is puzzled by the fact that Spiritualists do not take advantage of their communication with people of the unseen world to obtain light on the authorship of mysterious crimes and on other strange happenings. Our correspondent does not seem to understand the human character of life on both sides of the veil and that the people on the other side have their limitations as well as ourselves. Furthermore, we have reason to believe that in the economy of the universe it is ordained that the duties appertaining to each sphere of life shall be performed by the people belonging to that sphere, and, as a friend remarked the other day, why should we expect the spirit world to act as a branch of Scotland Yard?

## "THE PROOFS OF THE TRUTHS OF SPIRITUALISM."

Perhaps we have too many books; certainly we have too few. There may be too many of the sort that are more or less variants of one another, but not nearly enough of the kind that deal with a limited field of inquiry in the most conclusive manner possible. This condition of our book mart should be taken due note of by future authors, if they would do their best for the welfare of their productions and of their readers. Some authors of the variant class of books seem to be poorly informed regarding their predecessors; others exhibit a considerable knowledge of these: most of them, if not all, appear to be unaware of the truth that psychological art is no less requisite than literary art in such work.

To write a comparative appraisal of those variant books would be an odious task of dubious profit. Doubtless each has its special appeal, point of view, associations. Nevertheless, the law of verbal economy applies no less to the multiplication of books than to their separate production, and whilst the latter application is now fairly common the former is almost disregarded.

Our reverend author's work deals with the phenomena of Spiritualism in general, both from the personal and experimental point of view and from the experience of others. His quotations are numerous and sometimes at unusual length. The book is copiously illustrated, and should especially interest investigators affiliated to the churches, as it is particularly suited to readers unacquainted with earlier books of the same class. A gentle spirit pervades the work, a disposition to have faith, upon which the believer and the sceptic may look astigmatically. "Beethoven's Songs Without Words," p. 30, is surely a reference in need of revision?—W.B.P.

\* "The Proofs of the Truths of Spiritualism." By the REV. PROF. G. HENLOW, M.A. (Kegan Paul, Trench, Trubner & Co., Ltd. Price 7s. 6d. net.)



## THE SPIRITISTIC ISSUE.

By E. W. DUXBURY.

There are doubtless innumerable individuals who are in a state of mental bewilderment regarding the Spiritistic theory. This must be especially the case with the many thousands who have neither had any personal psychical experiences nor encountered anyone who has, and who are debarred, through their avocations or the lack of leisure, from making any close study of the question. Accustomed for many years to the habit of accepting on trust from the scientific world truth regarding natural phenomena, they find themselves bereft of their usual guidance. Though, it is true, certain eminent men of science stoutly support the Spiritistic theory, yet other distinguished scientific workers as vehemently repudiate it, and the people are left halting between two opinions.

There are, however, certain considerations which should help to guide such persons to a definite conclusion. The history of hypnotic phenomena may be used as an aid in the solution of the problem. Though the comparison has often been made before, the analogy is a useful one, since hypnotic phenomena were of a similar obscure character, were subjected to similar charges of fraud, imagination, and self-deception, and were emphatically repudiated by the learned scientific societies of the day. More than fifty years elapsed before the reality of these phenomena was definitely established, yet to-day incredulity concerning them would merely amount to a confession of ignorance. The intellectual sin of the scientific world of that day lay in its failure to recognise that certain questionable and repellent incidents concealed genuine phenomena of serious import. It remains a conspicuous example of the manner in which intelligence can be stultified by prejudice, the "blind spot" of the mind.

In considering the Spiritistic theory, again, it is well to remember that, though its scientific apologists may not be large in number, they are and have been, in general, men of pre-eminent scientific distinction, representing practically every branch of science, including the new science of psychology, and are distributed among the leading countries of the Old and New Worlds. The "kink in the brain" theory, however plausible it may sound in the case of an individual man of science, rapidly leads to a *reductio ad absurdum* when it is attempted to apply it to a dozen or more of the leading scientific workers of the world. If, moreover, the psychology of the scientific and other eminent protagonists of the Spiritistic theory be closely studied, it will be found that they were mostly men of a sceptical habit of mind, who found it difficult or impossible to give credence to religious beliefs readily accepted by many able minds. Their caution in arriving at a definite conclusion is attested by the long precedent periods during which they conducted their researches, ranging from forty years to nearly a dozen. Though there are, doubtless, exceptions, the differentiation among men of science who uphold or reject the Spiritistic theory is mainly between those who have made an exhaustive study of the subject and those who have made next to none. It should be remembered, in this connection, that an expert can only speak with authority on his own speciality. We do not consult a doctor for the elucidation of a knotty point of law, nor a lawyer for a diagnosis of disease.

An impartial study of the writings of the principal scientific and other defenders of the Spiritistic theory can hardly fail to reveal the logical and dispassionate manner in which they marshal their facts and arguments, and the caution and reserve with which they advance their tenets. Anything more remote from the spirit of credulity or the vagaries of perfervid imagination it would be difficult to conceive. Indeed, the coldly intellectual temper of one or two well-known psychical investigators who support the Spiritistic theory may, perhaps, prove somewhat repugnant to readers of more enthusiastic temperament.

When we turn, on the other hand, to the literature of negative criticism, it soon becomes apparent that the string on which its controversial beads are strung is an *a priori* disbelief in the possibility of the alleged phenomena, fostered, no doubt, by the sceptical and materialistic spirit of the nineteenth century. Such an attitude is in itself remarkable in dwellers in so stupendous and inexplicable a universe, wherein scarcely a generation passes without witnessing the discovery or invention of some hitherto unsuspected marvel.

Finally, it should never be forgotten that the brilliant potency of scientific method has been applied for little more than a generation to the elucidation of psychic phenomena, with the results which are now apparent.

JOAN OF ARC, the saviour of her country, is denounced as possessed of the devil in one age, but extolled as a saint in another. Mr. Andrew Lang has furnished documentary evidence proving her to have had true clairvoyant and predictive gifts. Authentic documents, not only in her case, but in countless others, prove these gifts to be real and unquestionable.—"Visions, Previsions and Miracles in Modern Times," by E. HOWARD GREY, D.D.S.

## SIR A. CONAN DOYLE AT QUEEN'S HALL.

It will be seen from our advertising columns that Sir Arthur Conan Doyle, M.D., LL.D., will deliver addresses on "Death and the Hereafter," at the Queen's Hall, on Sundays, June 15th, 22nd, 29th, at 11 a.m.

These meetings are, of course, intended mainly for non-Spiritualists, but Spiritualists may be relied on to do all in their power to make them a success.

## A PEN PORTRAIT.

It would be idle to deny the great interest taken in the visit of Sir Arthur Conan Doyle—always better known as Conan Doyle, the novelist. Apart altogether from the subject matter, one was sure of a scholarly address. A man who has attained distinction as novelist, historian, scientist, lecturer and investigator could not stand on a public platform and talk for an hour without saying something that would arrest the mind and quicken the imagination. Many went to hear Conan Doyle, knowing that whether they agreed with him or not they would at any rate be rewarded with a literary masterpiece. Nor were they disappointed. A heavily-built man, tall, with a broad face and iron-grey hair, he had little of the poet in his appearance, and if he will pardon us saying so, he looks more like a retired sea captain than a man given over to probing the mysteries of the spirit world. But there was no getting away from his intense earnestness. He spoke with the fire of the prophet, with the eloquence of the visionary, with the masterful assurance of the man who has convinced himself late in life that his earlier attitude was mistaken.—The "Doncaster Chronicle."

## "LIGHT" SUSTENTATION FUND, 1919.

In addition to the donations recorded in previous issues, we have to acknowledge, with thanks, the receipt of the following sums:—

|                | £   | s.  | d.     |
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| E. Howard Grey | ... | ... | 1 0 0  |
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LIVING is loving. Loving is living. Otherwise we see men as trees walking. Otherwise we exist. We draw empty air, not teeming life, with every breath.—HELEN M. BOULENOIS in "The Healing Power."

VAUGHAN THE ALCHEMIST.—The books of Mr. Arthur E. Waite on Mysticism, Occultism, Freemasonry, Alchemy and allied subjects would fill at least one shelf of a good-sized book-case. The latest addition to these is a handsomely-bound volume, "The Works of Thomas Vaughan: Eugenius Philalethes. Edited, Annotated and Introduced by Arthur E. Waite." (Theosophical Publishing House, 21s.) From the foreword we gather that it is the first volume of a series of "Transactions" to be issued by the Library Committee of the Theosophical Society of England and Wales. There is an interesting biography of Thomas Vaughan, who was the twin brother of Henry Vaughan, the religious poet. Mr. Waite has so high a repute as an authority on Hermetic literature and doctrine that the work could not have been in better hands.

THE PROVINCE OF OCCULTISM.—In its truest sense occultism consists in the study of the spiritual causes that underlie material phenomena; just as science properly so called consists in the study of those material phenomena themselves. . . . Science, however, is inevitably in practice bound to take into consideration various forces which, strictly speaking, should be termed occult, among the most important of which we may name electricity, which is not termed occult to-day merely on account of its recognition by official science. . . . Physical science in our own day has begun to utilise occult forces for the practical purposes of everyday life, as in the case of wireless telegraphy, and in cases where such forces are not yet applied practically they are becoming recognised by the scientific theorist and renamed in accordance with the terminology of the latest scientific school; as, for instance, in the case of the "astral light" of the ancient occultists which is now known as the ether. The occultism of Mesmer has given place to the hypnotism of the modern medical practitioner, and although the hypnotist of to-day disputes the validity of animal magnetism as an explanation of the phenomena, the time is probably not far distant when, as Dr. Boirac suggests, in his learned treatise, "Psychic Science," this also is likely to meet with official scientific recognition. Transmutation of metals again, a purely occult conception, is being tentatively admitted to-day in scientific theory. Thus modern science is ever trenching on the field of occultism, though unwilling to admit its debt to that occult philosophy to whose daring pioneers the credit of its discoveries is in reality due.—"The Occult Review."



## LIFE, DESTINY, AND RE-INCARNATION.

The translator of this book\* has very evidently entered with great zest and abundant knowledge into her task—a labour most creditably achieved. Her avowed admiration and respect for M. Denis, coupled, it must be, with great spiritual sympathy and understanding of his philosophy, have enabled her to put that philosophy before her readers, one feels sure, with far fewer than the average disabilities translation inevitably entails. It is possible that the English reader may not be inclined to accord to M. Denis quite the lofty altitude to which his translator would elevate him; but, not the less, he will acknowledge the loftiness of much of the author's thinking, even though he may have just a suspicion that words and the love of words and melody and rhetoric cover up a good deal of what otherwise might fail to leave much impression. But the author's philosophy is always high-minded and his morality austere and true, his aim and purpose uplifting and on the whole heartening.

The philosophy enunciated by the author's comprehensive psychological studies and psychic knowledge is not so much novel or even characteristic as splendidly phrased, unfailingly hopeful, and founded on deep convictions. To the author's more peculiar share in it, in fact, most readers may be inclined to fix just where the philosophy fails to ring true for himself, and where criticism, protest and denial come into prominence. For, although M. Denis rightly observes and dilates upon the liberty of thought and freedom of spirit of all philosophy founded on psychic knowledge, he introduces, if not dogmatism, at least all the preliminaries to it in the use he makes of wisdom alleged to be obtained from loftier and wiser beings than those of earth, "the revealing voices of the tomb," "the secrets of the Beyond," and this necessarily is the voice of Authority, with all its compelling restrictions to the truth of its alleged revelations. Freedom is already in fetters.

For example, the book before us is explained thus in its genesis:—

"Before those spirits who descended for a moment into our obscure world to glorify it with their rays of genius, criticism hesitates and becomes silent. [Exactly so!] During eight years we received here in Tours messages of this order. They touched on all the great problems of moral philosophy, and comprise several volumes of manuscripts. It is the *resumé* of this work too long and too involved to publish entirely, which I wish to present here" (p. 32).

Teachings thus recognised, differentiated and honoured from those of our poor mundane thought, naturally make claim or pretence to greater weight and receive a credence they are not of themselves likely to substantiate.

Through more than half of the book runs the main theme of reincarnation, which is precisely a "truth" or an opinion derived from this "superior" source. Re-incarnation and its cognate beliefs are peculiarly of the East; and, to the writer's mind (to name but one preliminary objection), are too much mixed up with and even productive of the outrageous "caste" system of India to be other than alien and hostile to the Western mind, with its central conviction of the equality of all men before God, and its beliefs in Justice and Democracy, or rather in the root-truths underlying those conceptions. The world, as interpreted by re-incarnation, seems rather a penal establishment than a mode of spirit expression; one too, with a lasting, useless treadmill! If re-incarnation be "necessary" because otherwise our earthly conditions are unfair and most desirable compensations lacking, it is not shown how any double dose of these can rectify them. If indeed a first visit into earth-life (and there must be some first visits) sets up and reveals gross favouritism of some and the intolerable miseries of many, repeated visits may only accentuate these. For, if old offences are expiated, new ones are certain to be created. Sin and temptation exist for all, and, guarded on one side, may we not fall on the other?

Re-incarnation, with its rigid formalism and grinding out of a meticulous righteousness, its inevitable expiation and its recurring, incessant penal sufferings, seems very much such an escape as is made from the frying pan to the fire. One might well prefer Calvinism to that; for there at least an illimitable Fount of Mercy can soften logical rigidities. But is there not in all this rather the piercing recognition of our darkest problems as in the tragedy of ancient Greece? This is not to see Life whole. The reader sighs for the clear, fresh, modern presentment of life, its gaiety, laughter and humour as in the broad humanity of Shakespeare.

Says M. Denis (or is it "Jerome de Prague"—the author's "guide and friend of the past and present" among these wiser Beings?):—

"Re-incarnation affirmed by the voices from Beyond is the only rational form under which we can admit the reparation of faults and the gradual evolution of being. Without it there is no conception possible of a great Being governing the universe; nor can we feel a satisfying moral sanction of existing conditions" (p. 125).

Apart from the notorious fact that "voices from the Beyond" are many and various and not by any means in accord—

\* "Life and Destiny," by LEON DENIS; translated by Ella Wheeler Wilcox, (Gay and Hancock, 6s. net.)

ance with each other, those statements, though monumental in their aggressiveness, are simply untrue. The Western world has done very well, under both Paganism and Christianity, in its conceptions of a "great moral Being governing the universe" and of the reparation of faults and the gradual evolution of being, without troubling its head with re-incarnation, or even seeing the least necessity for it. And there is more than a likelihood that with world acceptance of re-incarnation (were that possible), and its concomitant deductions and conclusions there will emerge for unhappy humanity, just as in poor caste-ridden India, the Brahman, the "thrice favoured," who is practically deity, with his anti-social, insufferable claims and pretences and privileges to the fat things of life. *Absit omen!*

R.C.

## A WAR PROPHECY EXAMINED.

Notwithstanding the general failure of the war prophets there have been a few predictions which have been signally fulfilled. In particular we may cite the very accurate prophecy given through Mrs. Piper in the year 1899 and recorded by Dr. Hodgson. It is dealt with in the preface to Sir Arthur Conan Doyle's book, "The New Revelation."

Some of the other prophecies have been of a curiously mixed character. Thus, in February, 1918, "Reason," the American magazine, edited by Dr. B. F. Austin, published a prophecy stated to have been given through Mrs. Mary C. Vlasak, Pastor of the Society of Spiritual Truthseekers of Los Angeles, on December 31st, 1917, in the presence of 141 people assembled in the Temple of the Society. We take from it a few of the predictions:—

A revolution in Spain, which country would not take part in the war.

France, when appearing to be on the point of losing, would be saved by one who would be raised up to lead her armies to victory. In the end she would make great gains of territory and "broaden her boundary lines."

Break up of Austrian Empire, its provinces becoming republics.

Greece to suffer from earthquakes and to become the subject of invading armies.

England, instead of gaining from the conflict, would gain more from peace, but her colonies would some time after peace separate themselves from her and become independent. (The latter portion of this, of course, relates to the future.)

The United States would grapple with the liquor question. Many States would vote against the liquor trade, and by the year 1920 there would be no more production of alcoholic beverages.

There would be a great growth of spiritual phases of mediumship. "Many men will seek as they have never sought before to know if their loved ones live, and there will a greater outpouring of the Spirit on this planet than has ever been." In short, there would be a great union of all cults and religions, and a mighty spiritual awakening.

## SPIRITUALISM: CAUTIONS AND CONCESSIONS.

We take the following from "Life and Work" (the Church of Scotland magazine) for June. It is fair comment, and the advice given is not without value:—

Under the leadership of such men as Sir Oliver Lodge and Sir Arthur Conan Doyle the propaganda of Spiritualism has been making very rapid progress. More than once a caution has been offered in these pages to those who would dabble in the subject without sufficient equipment. Of course the phenomena ought to be investigated. It is never in the interests of truth that any doctrine claiming to be true should be refused an examination of its claims. But it is not every one who has the gifts or the training that make a scientific investigator. By the admission of every one, friend and foe, there are risks of mental strain or unsettlement in dealing with the occult; and not a few fine natures have been irretrievably injured by invading a region with which they were temperamentally unfitted to cope. Let all the high-strung and nervously delicate beware of an inquiry which a man of stolid constitution, like Sir Arthur Conan Doyle, may perhaps pursue with impunity. This statement must not be interpreted as a judgment upon the reality or unreality of the alleged phenomena of Spiritualism; the writer of this paragraph has not sufficient information to warrant such a judgment. But there is need for a grave warning against the intrusion into the realm of spirit manifestations by those who are unsuited for such experiments.

THE men with ideas are never in a hurry. — FRANK GRIERSON.

As through the hard rock go the branching silver veins, as into the solid land run the creeks and gulfs of the eternal sea, so the lights and influences of the upper world sink silently through the earth's atmosphere, so does the world of spirit invade the world of men.



## TO-MORROW'S SOCIETY MEETINGS.

Steinway Hall, Lower Seymour-street, W.1. — 6.30, Mr. Horace Leaf. June 22nd, Rev. Susanna Harris.  
The London Spiritual Mission, 13, Pembroke-place, W.2. — 11 and 6.30, Mr. Percy Street. Wednesday, June 18th, at 7.30, Mrs. Ida Rolleston.

Walthamstow.—342, Hoe-street.—7 p.m., Mr. H. Wright, address and clairvoyance.

Reading.—16a, Blagrove-street.—11.30 and 6.45, addresses by Mr. A. Punter.

Peckham.—Lausanne-road.—11.30, circle; 7, Mrs. E. Marriott. Thursday, 8.15, Miss Ellen Conroy, M.A.

Brighton.—Athenaeum Hall, North-street.—11.15 and 7, Mr. Percy Scholey, addresses; 3, Lyceum. Wednesday, 8, public meeting, Mr. Hoskins.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mr. Symons, address. Wednesday, at 8, Mrs. Orlowski, address and clairvoyance.

Holloway.—Grovedale Hall (near Highgate Tube Station). —11, Mr. Drinkwater; 3 and 7, Lyceum anniversary. Wednesday, 18th at 8, Mrs. Neville. Saturday, 21st, at 8, special address by Prof. J. Coates.

Camberwell.—Windsor-road, Denmark Hill, S.E.15.—11, Mrs. Edith Marriott; 6.30, Mrs. E. A. Cannock. Wednesday, 17th, 7.30, public service. Sunday, 22nd, 11 and 6.30, Mrs. Butterworth, of Barrow and Lancaster.

Brighton Spiritualist Brotherhood—Old Steine Hall.—11.30 and 7, addresses, Prof. Jas. Coates; clairvoyance, Miss Struthers. Monday, 7.45, psychic readings, Mr. A. Maskell. Thursday, 7.45, enquirers' questions and clairvoyance. 22nd, Mrs. Marriott. Secure your tickets at once for Sir A. Conan Doyle's lecture at Hove Town Hall, July 10th. 5/- to 1/3, from Old Steine Hall, or Lyon and Hall's music warehouses, Brighton and Hove.

## Spiritualist Services are held in LONDON on Sundays as follows.

|  | A.M.  | P.M. |
|--|-------|------|
| *Battersea, 45, St. John's Hill, Clapham Junction ...            | 11-30 | 6-30 |
| *Brixton, 143a, Stockwell Park Road ...                          |       | 7-0  |
| Camberwell, People's Church, Windsor Road, Denmark Hill ...      | 11-0  | 6-30 |
| *Clapham, Reform Club, St. Luke's Road ...                       | 11-0  | 7-0  |
| Croydon, Gymnasium Hall, High Street ...                         | 11-0  | 7-0  |
| *Ealing, 5a, Uxbridge Road, Ealing Broadway ...                  |       | 7-0  |
| Forest Gate, E.L.S.A., Earham Hall, Earham Grove ...             |       | 7-0  |
| *Fulham, 12, Lettice Street, Munster Road ...                    | 11-15 | 7-0  |
| Hackney, 240a, Amburst Road ...                                  |       | 7-0  |
| Harrow and Wealdstone, Gayton Rooms, Station Road, Harrow ...    |       | 7-0  |
| *Kingston, Assembly Rooms, Bishop's Hall, Thames Street ...      |       | 6-30 |
| Lewisham, The Priory, 410, High Street ...                       |       | 6-30 |
| *Little Ilford, Third Avenue Corner, Church Road ...             |       | 6-30 |
| London Spiritual Mission, 13b, Pembroke Place, Bayswater, W. ... | 11-0  | 7-0  |
| *Manor Park Spiritual Church, Shrewsbury Road ...                | 11-0  | 6-30 |
| Marylebone, Steinway Hall, Lower Seymour Street ...              |       | 6-30 |
| *Peckham, Lausanne Hall, Lausanne Road ...                       | 11-30 | 7-0  |
| *Plaistow, Spiritualists' Hall, Bræmar Road ...                  |       | 6-30 |
| *Plumstead, Perseverance Hall, Villas Road ...                   |       | 7-0  |
| Richmond, Castle Assembly Rooms ...                              |       | 7-0  |
| *Stratford, Idmiston Road, Forest Lane ...                       |       | 7-0  |
| *Tottenham, "The Chestnuts," 684, High Road ...                  |       | 7-0  |
| *Upper Holloway, Grovedale Hall, Grovedale Road ...              | 11-15 | 7-0  |
| *Wimbledon, 4 and 5, Broadway ...                                |       | 6-30 |
| *Lyceum (Spiritualists' Sunday School) at 3 p.m.                 |       |      |

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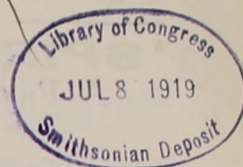
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## NOTES BY THE WAY.

As will be seen from the report given on another page, the first of Sir Arthur Conan Doyle's series of three meetings at the Queen's Hall drew a large audience of intelligent and interested people, who responded instantly to every point made by the speaker, and were "at home" with him from the time he uttered his first sentence. Dr. Abraham Wallace made an admirable chairman, both in virtue of his long and wide experience of the subject of the address and of his standing as a medical man who has made a practical study of psychic science, and is an able public exponent of its principles. Moreover, he is not only a fellow member of Sir Arthur's own profession, but a graduate of the same Scottish University. Dr. Wallace, we believe, was a Professor there when Sir Arthur was a young student. As an observer of the meeting, we were struck by the hold which the speaker established instantly with his audience. He dominated the proceedings throughout, but it was with quiet sympathy and that depth of understanding which covers so much of the inner side of human relationship, a kind of "freemasonry of the soul." He was in perfect rapport with his hearers; he was for the time being one of themselves. His discourse, in short, was excellent, both in matter and manner. He confined himself throughout to the large human issues, like a navigator who sails from headland to headland, leaving to smaller and less adventurous explorers the work of tracing out all the minor capes, creeks and inlets.

Recent articles in *LIGHT* have evoked, as was expected, a number of replies. Thus the statements of Mr. F. C. Constable concerning "Our Future Life" (p. 181) have drawn a letter from Mr. Leigh Hunt, who can speak from long experience as a clairvoyant. After remarking on the fact that, although Mr. Constable replies to his own questions from his own standpoint, the answers which would be given by any experienced Spiritualist can be found in any reliable text-book on Spiritualism, Mr. Hunt writes:—

I particularly wish to draw attention to Mr. Constable's statement that we do not "see" those who have gone before as they were on earth. Speaking from my own experience, I venture to say that we do see them as they were on earth, if we knew them in their true selves while on the earth, only minus the earth conditionings, except when they don these for fuller recognition. As time goes on they, of course, become more spiritualised, but to me, as it must be to thousands of others, they never fail to show their own particular individualities when proper conditions are present.

It appears to be the old story of the two sides of the shield. Mr. Constable was doubtless discussing the interior side of the matter—the essential realities of spirit. But it is as well to keep both aspects in mind. It is at least clear that while we are in the body pent, everything we see spiritually or psychically is modified by the physical brain. The true state of the discarnate

spirit is incommunicable to us while our vision is "polarised" to matter.

\* \* \* \* \*

As regards Mr. A. Harold Walters' article, "Spiritualise Spiritualism" (p. 184), there is wide variety of view. Mr. George Wale (Alton, Hants) fully sympathises with him. "If Spiritualism is to satisfy the progressing spirit and to become the great Universal religion, there will have to be more than repetition of proof of communication with the unseen ones," writes Mr. Wale. That is true enough, and so are his other propositions that Spiritualism must lead to a recognition of a Great Eternal Spirit from whom flows the Life and Substance of the Universe, and to acknowledgment of the law of consequences. But in reading and hearing the many opinions, pro and con, we feel that the dispute is mainly a question of terms involving, sometimes, the difference between religion itself and some particular form of religion. N.M., discussing the devotional side of the subject, refers to Mr. Leslie Curnow's article on "Mr. Vanstone's Meditation Class" (p. 174), and after remarking on the atmosphere of harmony and upliftment at such meetings, observes, "Mr. Harold Walters seems to have been peculiarly unfortunate in his choice of services." N.M. refers also to other meetings which she has attended, where the conditions were of a pure spiritual character. The moral appears to be that here, as on the other side, we make our own conditions and go to our own place. Certain it is that gatherings which one finds repellent and objectionable are to another helpful and comforting. We find the question dealt with in a broad and instructive fashion in some chapters in "Spirit Teachings," and, noticing its value, printed the chapters some years ago in a little pamphlet, which is still on sale at *LIGHT* office. In those chapters "M.A. (Oxon.)" was gently rebuked for demanding too high a standard of mental and spiritual quality from those who, being "crude in intellect and undeveloped in aspiration," had to be ministered to by means adapted to their grade.

We learn with pleasure that Private Alfred Louis Peters, son of Mr. Alfred Vout Peters, has been awarded the Meritorious Service Medal.

Mr. R. A. OWEN, Secretary of the Liverpool and District Institute, informs us of the transition at Seaforth on the 1st inst. of his father, Mr. John G. Owen, one of the founders of the Bootle Society and of the local district union. The deceased gentleman was, in private, an excellent psychic. The funeral, which took place at Kirkdale Cemetery on the 5th inst., was attended by many friends, including representatives of the Spiritualist societies and organisations in different parts of the country. Mr. R. A. Owen conducted the service, and Mr. E. A. Keeling, the president of the Liverpool Spiritualist Church, spoke in high terms of the respect in which the deceased gentleman was held by all in sympathy with the movement.

TONGUES OF FIRE.—Writing from The Hague, a subscriber to *LIGHT*, Kate Hordijk, refers to the experience of a lady (narrated in our issue of March 29th) of tongues of fire playing about her head, and states that she has had a similar experience herself. She urges that these and other spiritual manifestations should be accepted naturally and with no feelings of fear. When things happen which we do not understand, we must trust in God and not give way to any nervous emotion. Such events are a part of God's wonderful creation. Mankind has been endowed with spiritual as well as natural senses, the former belonging to the spiritual body and the latter to the physical, but the spiritual senses have been deadened by man's age-long pursuit of material aims. The writer adds, "Now, thank God, there is a spiritual awakening. May it be blest!"



## "ARE THEY NOT ALL MINISTERING SPIRITS?"

In "Spirit Teachings" Mr. Stainton Moses refers to the "fondness of spirits for festivals." My experience of psychic happenings bears out this. Tokens of thought from those on the other side have been repeatedly given to me at Christmas and Easter. Perhaps others besides myself may find such a token in what I now relate, and so share in the comfort which was brought to me.

My friend passed on a little more than two years ago. We had been bound to each other by the closest sympathy, and our friendship had begun by a seemingly chance meeting at a conventional party. I had had only one token of her special sympathy since she went, and that of too subjective a nature to be given to the world, but it happened about two years ago at the place where the following incident occurred at Easter of this year.

I had gone there for health after influenza, and while still feeling the depression and lifelessness which usually follow an attack. I know well that no one would have sympathised more readily than my friend in such mental discomfort, or have been more ready to lift me out of it, for one of the keynotes of her beautiful life of ministry while yet in the body had been joy. She had known much sorrow, but had fully learnt the meaning of the Christian attitude—"Sorrowful, yet always rejoicing." So, after prayer to the "God of all joy," I appealed to her to give me a lift if she might, and then (as so often happens after speaking to my friends in the unseen) the matter passed from my mind. It was either on Easter Sunday or Monday that this took place.

On Monday morning I was walking with a relative, who was taking her bicycle and her dog, when a policeman surprised us by ordering her to put on his chain, though the muzzle-order did not come into force until the following Wednesday. This obliged her to give up taking the dog herself as she had to cycle. She was therefore forced to ask me to take him on the lead. Of course I consented, but I must own somewhat unwillingly, partly because I thought he might be attacked by a loose dog, which would put him at a disadvantage and make me nervous, but also because I did not feel quite strong enough to hold him when he pulled hard.

My mind now turned to other matters—religious opinions among them—and I became conscious of a vague hunger for such teachings as those of John Pulsford. This thought just floated across my mind and went again, and it had no apparent connection at the moment with anything else. I chose a quiet path, hoping to meet no other dog, and was not a little disappointed when a loose one came in view. There was no fight, but it led to my changing my road and I went along with "Patsey" pulling with all his might, so that I soon turned back feeling I had had enough exertion. Our walk was quite solitary until I met a lady in a nurse's dress advancing towards me who looked rather attentively at me, and either she or I (I forget which) remarked on poor "Patsey's" inconvenient tugging, when she enquired, "You are afraid of rabies?" I explained that we only used the lead because ordered to do so by the police.

She turned and walked with me, telling me of a remarkable encounter she had had with a mad dog which had rushed into her house; she was quite defenceless, but, acting on an impulse, had commanded it to go out, which it did at once. I exclaimed, "I suppose that was due to your will-power?"

"We must not say 'My will-power,'" she replied gently, and then went on to speak of her belief in the Divine Life-essence and power underlying all creatures and culminating in the perfect Son of God. She told me she was a masseuse and was the channel of magnetic power which had often proved very successful in healing, and that her work was carried on with the sympathy and approval of doctors.

More and more as she spoke my own mind recognised the teaching I had been desiring and responded to her language, and at last, when we reached the end of the path, I asked (I hardly know why, though I certainly recognised the kinship of her thoughts to those of the friend to whom I had appealed for a "lift"), "I wonder if you knew my dear friend, Mrs. C.?"

She clasped her hands together with joy and astonishment, exclaiming, "My dear 'Stella!' How wonderful!" "Stella" was the name given to my friend many years since when mediumship was active in my family. She was so named by spirit helpers and had been called by it amongst ourselves and those who were in sympathy with her psychic interests. I said, "I asked her help to raise me out of depression." "She has brought us together," was the reply. "She is here; I feel her," and then, lowering her voice to a reverent key full of feeling, "Did not our hearts burn within us?" Indeed they had, and I recognised how gradually but forcibly my mind had been tuned to receive the spiritual teaching of my new acquaintance, how extraordinarily she had met the hunger for the views of Pulsford, which had appealed as strongly to my friend as they did to me. Moreover, it was so exactly like her to bring us together, just what she was wont to do while in earth-life, so characteristic of her to do all she could to lift one on to

the plane of radiant joy, that, had she been visible to my sight at that moment, I could hardly have felt her presence more than I did.

My new acquaintance and I walked back again a little way (I had forgotten all about "Patsey's" tugging and no longer felt wearied or depressed), talking of our wonderful experience and arranging to meet again, which we did on the following day at the house where she was staying with a lady who shared in her interests and who gave me a delightfully hospitable welcome. I then found that John Pulsford's writings formed part of her spiritual sustenance and that she possessed his books. In the course of conversation she said, "I do not know what made me join and speak to you as I did. It is not my way." No, neither of us was following "our way."

I had not done it when having to take poor "Patsey" on the lead, or when turning back from the quiet path I first chose, yet both were the conditions of the meeting which had meant so much to me, and which so fulfilled my prayer for the "lift" my soul needed. I felt new strength and happiness of spirit, and courage in facing trial from that moment. I was healed.

E. A. G. COLLES.

## A SPIRITUAL AWAKENING.

"I became aware of a swift echo or response to my own moods in circumstance, which had seemed hitherto immutable in its indifference. I found every intense imagination, every new adventure of the intellect, endowed with magnetic power to attract to it its own kin. Will and desire were as the enchanter's wand of fable, and they drew to themselves their own affinities. Around a pure atom of crystal all the atoms of the element in solution gather; and in like manner one person after another emerged out of the mass, betraying their close affinity to my moods as they were engendered. I met these people seemingly by accident along country roads, or I entered into conversation with strangers and found they were intimates of the spirit. I could prophesy from the uprising of new moods in myself that I, without search, should soon meet people of a certain character; and so I met them. Even inanimate things were under the sway of these affinities. They yielded up to me what they held specially for my eyes. I have glanced in passing at a book left open by some one in a library, and the words first seen thrilled me, for they confirmed a knowledge lately attained in vision. At another time a book taken down idly from a shelf opened at a sentence from an Upanishad, scriptures then to me unknown, and this sent my heart flying eastwards because it was the answer to a spiritual problem I had been brooding over an hour before. It was hardly a week after my first awakening that I began to meet those who were to be my lifelong comrades in the quest, and who were, like myself, in a boyhood troubled by the spirit. I had just attempted to write in verse when I met a boy whose voice was soon to be the most beautiful voice in Irish literature. I sought none of these out because I had heard of them and surmised a kinship. The concurrence of our personalities seemed mysterious and controlled by some law of spiritual gravitation, like that which in the chemistry of Nature makes one molecule fly to another. I remember the exultation with which I realised about life that, as Heraclitus has said, it was in a flux, and that in all its flowings there was meaning and law; that I could not lose what was my own; I need not seek, for what was my own would come to me; if any passed it was because they were no longer mine. . . . He who has followed even in secrecy many lights of the spirit can see one by one the answering torches gleam. . . . We may give up the outward personal struggle and ambition, and if we leave all to the Law, all that is rightly ours will be paid."

—From "The Candle of Vision," by A. E. (George Russell).

ONE man with a clear idea is worth more than a hundred with mere notions.—FRANCIS GRIERSON.

LEVITATION.—When we turn to the records of the Church, we find the phenomenon observed in many instances. St. Ignatius Loyola, the founder of the Society of Jesus, was, while at prayer, seen by one John Pascal to be raised more than a foot above the ground. St. Philip Neri was levitated "about a palm" from his sick-bed, in full view of his attendants. St. Joseph Cupertino, while celebrating the Mysteries in 1649 before the Duke of Brunswick, was bodily raised a hand's-breadth above the level of the altar, and remained there six or seven minutes. St. James of Illyricum (d. 1485) was levitated while at prayer; St. Dominic at the Holy Communion, a cubit from the ground. Much the same thing is told of St. Dunstan, St. Philip Benite, St. Cajetan, St. Albert of Sicily, and St. Bernard Ptolomaei. St. Richard, his chancellor, testifies that he saw St. Edmund, Archbishop of Canterbury, "raised high in the air with knees bent and arms stretched out." Eunapius, the Platonic philosopher who wrote in 380, relates that Jamblicus was often raised ten cubits in the air, and was surrounded by a bright light.—From "The Wonders of the Saints," by the REV. F. FIELDING-OULD, M.A.



## SIR ARTHUR CONAN DOYLE IN LONDON.

ADDRESS AT THE QUEEN'S HALL.

Sir Arthur Conan Doyle, after his triumphant tour of the provinces, made his appearance in London at the Queen's Hall on Sunday last, when he gave the first of three addresses he is to deliver on "Death and the Hereafter." There was a large audience, and the keenest interest was shown in the speaker's convincing statements. Dr. Abraham Wallace presided.

Sir Arthur has a happy platform manner. He talks in an easy, conversational way, but the note of sincerity rings through all his remarks. What he says is intended for the inquirer, and it is good for such a one to hear that the speaker has also had his time of doubt and difficulty before arriving at full belief. When he came out as a young medical man after his university career, Sir Arthur was, he admitted, like most young medical men, a materialist. In those days the most foolish thing to him seemed to be Spiritualism. Then one of his principal patients took an interest in table-turning, and asked him to join in his experiments. He did so, and got the usual stupid messages. He did not proceed much further, but was interested enough to read up the subject in several books; still he was very hard to convince. At last he came upon two books which impressed him very much—one "The Life of D. D. Home," the other Sir William Crookes' book, giving an account of his experiments.

Home's phenomena were wonderful, and were never questioned. There was no miracle recorded in the New Testament which he did not do, short of raising the dead. He floated over a street seventy feet high; in the presence of Lord Lindsay, Lord Dunraven, and others he swept round a room, writing on the wall as he went. Never once as a medium was he questioned, and his powers were displayed before Robert Chambers, the publisher, Thackeray, and other good witnesses.

Finally, Sir Arthur became entirely converted to the phenomena. He said to himself: "I know these things are true; what the meaning is I do not know." Presently there came the war. People began to look more earnestly into their beliefs. It was then, among all the misery in the country, that he felt if only it could be proved that life went on after death it would be the biggest thing in the world; it was the one moment in the world's history when it was most needed. It suddenly came upon him; he saw the relation of one thing to another. He saw the purpose of all the things that seemed foolish. He saw that all these phenomena were simply a telephone bell ringing to call attention to the messages. They were the signs of the new revelation sent by God simply to impress a generation which could not be impressed in any other way.

What were the messages? They had been coming through in all parts of the world, and they purported to be from the dead. Wherever they came they were extraordinarily like one another. They contained an entirely new philosophy; it came in many different ways, but it was always the same. That was a very strong argument for its truth. Having convinced himself of the truth of these messages, he wrote a little book on the New Revelation.

The result of that book was that a large number of people wrote to him asking what they should do. He received many heartbroken letters. He discovered a very good medium. Having tested her, he sent all these people on to her, and then he used to ask them to write to him again and tell him exactly what had occurred. He received letters of the most remarkable description.

A little time ago he had a discussion in the London papers on Spiritualistic phenomena. He undertook to convert the whole lot of them if they would each send a representative to his house. Seven sent representatives. He showed them a pile of letters—twenty-six in number—replies concerning the medium; twenty-four reported successes and two failures.

The Churches, Sir Arthur concluded, could not afford any longer to ignore these things. There were now 352 Spiritualist churches in Great Britain. They had not come to weaken the Churches, but to strengthen them against materialism, which was their real enemy.

Sir Arthur Conan Doyle was frequently cheered during the delivery of his address.

## IRRATIONAL "RATIONALISTS."

J.S. (Falkirk) writes:—

The "mild amusement" provoked by the views expressed on Spiritualism at the recent dinner of the Rationalist Press Association will be shared generally by the readers of *Light*. Admitting the possibility that Spiritualist beliefs may be all illusory, yet, supported as they are by men of such eminence in various spheres; and open to investigation by scientific methods such as those followed by Crookes, Crawford, and others, the calm assumption that they may be dismissed as a mere "recrudescence of superstition" is the very antithesis of "rational," and serves to illustrate that the self-styled "rationalist" may be as completely in bondage to the traditions of his cult as any Churchman can be to his creed. The time is opportune for a treatise on "The Psychology of Unbelief."

## INDIAN MAGIC.

A THEORY OF DEMATERIALISATION.

Is it not possible that there are some mediums through whom plants and animals, including man, in this material world may be temporarily dematerialised, just as there are those through whom beings from the spirit world are temporarily materialised here? If this idea be correct, it may perhaps account for some of the phenomena produced by Oriental conjurers.

One of these wonderworkers, who came to my bungalow in India, performed the following among other feats. While I sat close to him in the verandah, he produced what appeared to be a pomelo, a fruit the colour and size of a very large lemon, and holding it in front of my face, he rubbed it between the palms of his hands, causing it to diminish gradually in size, until it disappeared altogether. He then, after showing the empty hands, rubbed the palms together, when the pomelo reappeared, at first no larger than a pea, and gradually increasing until it was of the full size.

Another conjurer, who performed on board a P. & O. ship off Madras, began by producing what appeared to be a thick piece of dry leather, grey in colour, about two inches wide and a yard in length. He folded this together, placed it on the deck, covered it with a dish-cover-shaped basket, and that with a ragged cotton cloth. His assistant then played a tune on a kind of flageolet, when I saw the cloth move up and down. Then a cobra, about a yard long, came from underneath it and crawled across the deck. The conjurer seized it and picked up the basket, which he used as a shield to ward off several blows which the snake made at his thighs. The piece of leather (or whatever it was) had disappeared when the basket was raised from the deck. Doubtless almost everyone would say that the conjurer had substituted the snake for it. Perhaps he may have done so, although it would be a wonderful sleight of hand feat to take up a piece of leather and put down a snake, each a yard in length, without being detected by the crowd of passengers standing close to him. Is it not at least possible that the apparent piece of leather was really the cobra, partially dematerialised?

In one respect, Oriental conjurers seem superior to those who exhibit in this country. Here they have the advantage of a stage, perhaps provided with trap-doors, and of lights, which can be used to distract the sight of the spectators. In the East they usually perform out of doors and in the broad daylight, dressed in a small cotton coat with sleeves so tight that it appears impossible to conceal anything in them.

J. J. MEYRICK.

\* \* Mr. Meyrick's theory is interesting, but possibly the resources of conjuring in which the hand deceives the eye are equal to such feats as he describes.

## A MARRIAGE FORETOLD.

A contributor, Miss S. R. Canton, sends us the following:—

A great friend of mine, "A," has had some interesting results in this way: She places a wineglass upside down on a table and puts around it a circle of miscellaneous-placed letters. Two people place their fingers lightly on the upturned base of the glass, which moves towards the various letters, so spelling out a message.

I may mention that "A." was a schoolfellow of mine in the late sixties, and, therefore (although then in the younger class), not likely now to be thinking of marriage.

About Christmas-time she and a young friend were "playing" with the glass, which began answering questions. Presently, "A." said, "Have you anything interesting to tell us?" upon which it spelled out, "'A.' is going to be married." At this little joke, both laughed heartily, the elder woman quite as heartily as the younger. Of course, the next question was, "Whom is she going to marry?" The glass spelled out the full names of H. B. "Do you know anyone of that name?" queried the younger. "Well, I did meet a Mr. B. at a bridge party the other night, but I haven't the slightest idea what was his Christian name, and I didn't take any particular notice of him." A day or two later she met the lady at whose house was the bridge party, and casually said, "I wonder if that Mr. B. I met here the other night is any relation to the B.'s I knew many years ago. What is his Christian name?" "H." at once answered her hostess.

Another communication from the glass, made with another companion a week or two later, was perhaps too sacred to make public. Result of it all: Last Wednesday (the 4th inst.) I attended the wedding of "A." and "H.B."

A PROPAGANDA meeting will be held at the Queen's Cinema, Richmond (Surrey), on Thursday next, the 26th inst., when an address will be given by Mr. Percy R. Street, entitled "Wireless Messages from the Living Dead." It is hoped that all friends in the district will attend. Chair will be taken at 7.30.



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### THE COMING CONFLICT: A MESSAGE.

As we sat meditating the theme of an article for this page there entered a friend, a busy man of affairs, much of whose life has been spent in a vocation that demands an accurate knowledge of popular sentiment and the trend of public thought. We called upon him in jesting fashion to suggest a subject. His reply was deep and serious. "Write," said he, "that the Armageddon we have just passed through is but the forerunner for an even greater one—the *real* Armageddon. We are entering soon on a great conflict—the last battle between Spiritualism and Materialism. Tell your people that all the evidences and teachings they are accumulating are the ammunition for the war which is already at its beginnings, and that they are the advance guard of the great army that is being gathered to meet and overthrow the powers of darkness."

We felt intensely that he had spoken a timely word, and so we give his message here, adding only a few observations, less by way of elucidation than of emphasis.

When the great war so lately concluded was at its beginnings, we wrote of it as the outcome of a desperate attempt to stay the course of human evolution, an attempt that, since it would provoke to resistance all the spiritual forces in humanity and the Universe, was foredoomed to disaster. The physical warfare is practically at an end; the moral and spiritual conflict in a larger arena is but at its beginnings, as our friend pointed out. It is not materialism in a nation that has now to be overcome: it is materialism in the race. The last vestiges of the Brute have now to be purged out, the last strong links that bind humanity to its animal ancestry have now to be broken. The fight may be short, but it will be sharp and bitter. The enemy is cornered; he is driven to bay, and he will fight with all the energy of despair. We believe that a great segregation is now taking place; the lines of cleavage between the Old Order and the New are becoming daily more distinct. Those who are prepared to go forward with the advance of spiritual evolution are being selected and drawn together—"linked battalions." We are at "the last great passage" of the world's career. The advance threatens the powers, the privileges and the pleasures of those who follow the old gods, and they will certainly resist it to the utmost, straddling like Apollyon over the whole breadth of the way.

For us the die is cast. We go forward without fear, serenely confident that with the great legion of advancing humanity on both sides of the grave there marches also, "rank on rank, the army of unalterable law."

### THE DARK HOUR.

"This is your hour, and the power of darkness."  
—LUKE XXII:53.

The hour and the power of darkness advance portentously. The triumph of unbelief, generated by an unnatural union between unspiritual Protestantism and demon-spirited philosophy, will become terrible beyond conception. The great battle of Armageddon must be fought. . . . The most hideous despotism will rage over the unchristianised earth. Men, having achieved their grand hope of treading out the life of Christ, will, like Jean Paul in his dream, find themselves in a "horror of great darkness," searching through the universe for a divine fraternal and paternal Power. . . . That will be the hour of darkness following our Saviour's final crucifixion in his Church.

Let us pray that this hour, and that the forerunning

reign of infidelity, may be short, for, as the Saviour has foretold, unless it be shortened, "no flesh shall be saved." The triumph of infidelity alone can work its own cure, in the dreary horror and frightful chaos of its own experience.

Let us pray, then, that this second chaos may speedily feel the great spirit brooding over it, and recalling it to light and order. In the return of this spirit and manifestation of life lies the sole hope, the sole resource of the Christian Church.

—Howitt's "History of the Supernatural," Vol. II., p. 471 (published 1863).

### SIR OLIVER LODGE AND THE ETHER.

#### A SWEDISH PROFESSOR'S DIFFICULTY.

We have received an interesting letter regarding the problems of the ether-body from Professor O. E. Lindberg, late of the University of Gothenburg, who writes to us from Alingsås, Sweden. We give below the letter, with comments on it by Sir Oliver Lodge.

Professor Lindberg writes:—

I believe in what St. Paul calls a spiritual body, but I have some difficulty in imagining how it may be constructed. I cannot remember to have seen any satisfying explanation of how a spiritual body may be built up of ether.

Can any organism consist only of a single element? Even the spiritual body, though super-physical in a manner, must naturally form a real organism with peculiar organs exactly fitted for its different rational faculties preserved by the incarnated soul as much after death as in the flesh, and even intensified, as deeper psychical research has shown. Out of a single element only concrete forms are produced, as we see everywhere in Nature and in art, but no organism so conditioned has, as far as I know, ever appeared.

Then we have here to do with an all-penetrating, all-encompassing element, viz., ether. How can an organism, consisting exclusively thereof, be individualised within it and dissociated from it so as to constitute a comparatively independent entity, even in exterior respect? Already a being consisting of pure air could, it seems, not be distinguished from the surrounding element of the same kind. Must that not be even more the case with a purely ethereal entity in relation to the whole of the ether?

We meet here, in my opinion, a third difficulty, even if we could get over the two above mentioned ones. Sir Oliver Lodge has, if I am not mistaken, informed us of that highly interesting observation that ether is the most consistent element known to science. Can we, then, conceive of it as divided so that organisms may grow out from it, as it were?

So we see, a pure ether-body seems to meet with considerable difficulties. But the hypothesis, or rather fact, of a spiritual body does certainly not suffer thereby. We are absolutely at liberty to suppose a multiplicity of finer elements, super-physical in a manner (as there exists a multiplicity of purely physical ones), still unexplored, of which the spiritual body may be built up. And this may also, as many eminent researchers have pointed out respecting the supposed ethereal body, be organised within the physical one already in earth-life.

#### SIR OLIVER LODGE'S REPLY.

Professor Lindberg's thoughtful letter deserves attention. His first thesis is that out of a single element no organism can be constructed. For instance, he might say, carbon alone would not serve; there must at least be hydro-carbon; and ordinary organisms necessarily involve three elements, if not more. It may be so. If it is so there must be some reason, but I do not know the reason, and I hardly think the generalisation a safe one. Suppose it turned out that the atoms of all the known chemical elements are built up of aggregates of hydrogen, which seems not impossible and has at least been suspected, what would be the effect of that discovery on his thesis?

His second thesis is that no separation or identification or individualisation is possible in a homogeneous continuous medium, such as the ether, and hence that an ethereal body composed only of ether is inconceivable. In other words that a fish could not be composed solely of water, since there would be nothing to discriminate it from the rest of the surrounding medium.

Well, there are certain facts which militate against this proposition. A vortex ring has an individual existence in air, it can be identified as separate from the rest of non-rotational air, and yet it is composed wholly and solely of air. It is differentiated from the rest by its motion, by its peculiar rotational kind of motion. So much individuality, in fact, is possessed by a vortex that Lord Kelvin at one time promulgated the hypothesis that atoms of matter might be vortices in the ether. This is not now tenable in that form, but it is thought by many that electrons, the ultimate unit of electricity and possibly of matter, may be vortices in ether. If they are not vortices, they may be differentiated from the rest in some other way, as by a kind of strain or configuration; as a knot is differentiated from the rest of a piece of string and yet is composed wholly of string.

Well, sir, in view of these facts and possibilities it is



unwise to dogmatise too strongly in a negative direction; and if good evidence ever tends in the direction of an etheric body as a vehicle for spiritual manifestation, then I see no reason why we should not accept the idea and try gradually to formulate it and bring it into harmony with our other knowledge; since it may turn out to be as true and simple as the other idea to which we have given acceptance, without understanding it, namely, that the atoms of ordinary matter can constitute such a vehicle.

## THE CLOVEN HOOF IN "NOVEL" FORM.

SOME REFLECTIONS ON "ACROSS THE STREAM."

By S. DE BRATH, M.Inst.C.E. ("V.C. Deseritis").

In the introduction to Mr. E.-F. Benson's latest book, "Across the Stream," we are told that "its aim is to state, rather than to solve, the subject with which it deals, and to suggest that the dead and the devil alike may be able to communicate with the living." It is therefore a "novel with a purpose"; and the arts of stimulating a jaded public by frankly invented incidents are inadmissible: for invented episodes are not the statement of a subject. It seems, however, doubtful whether the aim has been consistently maintained, for while the incidents of Parts I. and II. are true to law and might certainly have occurred, those of Part III. are unlike anything I have ever come across in a thirty years' experience.

Psychic facts are often referred to a diabolic origin; but rarely is that done so skilfully as in the book before us. The implication is indirect; it is developed from the admitted facts of genuine mediumship; but it glides into a suggestion that the process may end in delusion, obsession, and fatal epileptiform seizure. Such a "statement of the subject" is warranted only if such actual experiences can be produced. For if it is true that

"Truth in wisest words may fail,  
When truth embodied in a tale  
Shall enter in at idle ears,"

the same may be said of falsehood. If fiction is taken to be a real art it must be true to laws and principles; there is a certain responsibility attached to handling such edged tools as truth and falsehood.

I do not purpose to sketch more than the psychic outlines of this story: Archie Morris is the son of Lord and Lady Davidstow. When six years old he develops the psychic faculties generically known as mediumship: they include a curious form of clairvoyance known to mystics of all religions, by which the external world becomes, as it were, transparent and at the same time so united with the perceptions as to seem a part of the mind. He also receives more than one communication (automatically written by himself) from a brother—"Martin"—who had died six years before, and of whose existence he had not been told. The genuineness of these messages is implied by the handwriting being that of the dead boy, and by a childish "cache" being revealed and the hidden box brought to light. With schooldays and adolescence the faculty lapses; and for all this adequate parallels in actual facts could be produced; it is according to known laws.

But with Archie's adult life a new set of incidents begins. The subliminal faculties rise to the surface again. He is strongly attracted by a girl who is one of those calculatingly selfish natures entirely devoid of moral perceptions, which are well known to psychologists. Archie, thoroughly health-minded himself, is under a complete misapprehension of her character. He has a gruesome warning dream, thrice repeated, concerning her, and receives, also, the automatic script from Martin—"Archie, you have had a warning. Now you must manage for yourself. I shall watch, but I mayn't do more. You have got to do your best and your highest. That's the root of probation. But I am always your most loving brother. When you were a child I could reach you. . . . But it's Martin." This also could be paralleled from experiences.

Now comes the crux of the story as a "statement of the subject." Martin is rapidly displaced by a simulating devil, who pretends to be Martin, and leads by subtle suggestions to a rapid and thorough deterioration of character. He obsesses the unfortunate Archie, who goes, with scarcely a check, down the *descensus Averni*. In proof of the reality of the devilish visitant we have a materialisation scene in which the mist-like substance from Archie is joined by a similar substance from the air, and the two grow into "a smiling, splendid face," which lures the obsessed man to moral destruction and finally menaces his life by epileptiform "possession." He is at last saved by the faith of the woman who loves him and who casts out the devil by will and prayer.

Now this is admirable "creeps," but is it a statement? Is it even remotely possible? The first part of the materialisation scene can be partly paralleled out of Dr. Schrenck-Notzing's book or Dr. Geley's experiments, but I know of no authentic experiments or records which even give colour for the second part. Those who seek truth

alone, have the right to ask—Can Mr. Benson produce any experimental evidence whatever—

- (a) of a materialisation of visibly double origin as depicted?
- (b) of a malevolent materialisation at all?
- (c) of simulated personality successfully affecting healthy normal life, where the person addressed has not willingly followed his own evil impulses?
- (d) of epileptiform "possession"?

Is the "statement of the subject," that such things do occur, and the implied question, What may be their explanation? Or is it merely a supposititious case? In either event the answer must be experimental, and the first step must be to show that they do occur. Without such proof I, for one, disbelieve them utterly, both on experimental and moral grounds. Such a presentment as this throws much trouble into honest, but timid, souls. In spite of Mr. Benson's introduction, most readers will take the book not as a statement of the problem, but as its solution. Ten people read a book like this for one who reads a logical treatise, and they take its "facts" as authentic. Mr. Benson might reply that he is not responsible for fools. But he writes for the majority, who are perplexed by the many reports of psychic facts and do not know what to believe or disbelieve; they will take it that the incidents depicted can or do occur; and while reviving a superstitious terror for imaginary perils, they will continue to tolerate the very real perils of indifference to all spiritual truth, from which the psychic facts have just begun to awaken them.

## THE POWER TO PERCEIVE.

By THE REV. F. FIELDING-OULD.

We frequently say "I see" when we are not referring to the function of the eyes. We mean, of course, that we understand and perceive mentally the drift of what is stated. But apart from intellectual comprehension there would seem to be a faculty of perception by which a presence may be apprehended without aid from sight, hearing or touch. I have asked a control whether it was necessary in his world to turn round to perceive the approach of another person, and he replied that the coming would be "sensed," perceived by some more subtle faculty of the spirit. (The assurance disarms the suspicion I have sometimes had of imperfection in the human body's design, since it involves a blind side, an expressionless back, like so many buildings of which all the beauty and interest is on the street in front!) This power to perceive an unseen presence is not uncommon, though the phenomenon may depend more on the unseen friend's effort to make his coming known than on any exceptional development of faculty in ourselves. During a service in a church we know that many unseen "witnesses" are present, but it is only occasionally that one can feel them. The faculty seems more akin to sight than to touch. The great St. Teresa (died 1582) sometimes saw with her bodily eyes, sometimes clairvoyantly, and sometimes apprehended the presence of Christ by this mysterious faculty of "sensing." She says in one place, "So extreme is the beauty of glorified bodies that the mind is stunned with the glory of a light so supernaturally beautiful"; and again, "Being in prayer on the Festival of the glorious St. Peter I saw close to me, or rather felt—for I saw nothing either with the eyes of the body or the soul—but it seemed to me that Christ was close beside me, and I saw that it was He Himself who was speaking to me, at least so it appeared to me. As I was entirely ignorant that it was possible to have such a vision it filled me at first with great fear, and I could do nothing but weep, although He had only to speak a single word of encouragement for me to remain as usual (on these occasions) soothed, refreshed, and fearless" —(Graham, "S. Teresa"). The unseen presence may thrill the soul with an insupportable joy (see my small book, "Wonders of the Saints"), the inrush of love being beyond the present capacity of the incarnate spirit. "If He came often," a person still living said to me, "it would kill me; His coming is like a storm." So in Psalm 50, "There shall go before Him a consuming fire and a mighty tempest shall be stirred up round about Him."

## SIR ARTHUR CONAN DOYLE'S LECTURES.

As announced on the front page, Sir Arthur Conan Doyle will deliver his address on "Death and the Hereafter" at Queen's Hall, to-morrow (the 22nd inst.), at 11 a.m., when Lord Glenconner is to preside. As our readers are aware, these meetings are for the benefit of inquirers and those new to the subject. We ask that friends interested in the movement will recommend the meeting to the attention of people whom they know as likely to be profited by it.

The apparition is not the whole self of the person; but it is really representative of him, and would not be there if he himself were not in existence somewhere. It is an echo, or a reflection, or a reverberation, or a shadow (as in Plato's cave-analogy) or a small outlying creek of his personality.—J. ARTHUR HILL in "Spiritualism: Its History, Phenomena, and Doctrine."



## FROM THE LIGHTHOUSE WINDOW.

At the Waldron Hall, Enfield, on Friday, July 11th, at 8.20 p.m., Mrs. Barbara McKenzie is to speak on "The Outlook of Psychic Science."

A verbatim report of Dr. L. P. Jacks' account of his experiences in Psychical Research, given to the Religious Thought Society in Denison House last week, is appearing in the "Christian Commonwealth."

That was an amusing story told by Professor Jacks of the haunted house and the column of ghostly light which turned out to be a reflection of the moon shining through a skylight; but the Professor's attitude towards psychical phenomena is plainly not one of ridicule or stubborn incredulity. Indeed, when a spirit at a séance shows an intelligent grasp of the contents of a MS. known only to its author and hidden away in his study-drawer, it cannot be easy for the said author to maintain a purely sceptical attitude of mind, were he ever so inclined to do so.

This is an episode from life. Scene: A second-hand book shop in a London by-street, a girl about 14 years of age in attendance. Customer: Have you any books on Spiritualism? Girl (at first not understanding, then with gleam of inspiration): That's Conan Doyle, isn't it?

Doubtless the secret of the hold which Conan Doyle has on his audiences is his breadth of mind and intense humanity. We learn that at one of his great meetings in the provinces a working man auditor paid him an eloquent tribute at the close of his speech: "What we like about you, sir, is that when you speak to us you say 'we' and not 'you.'" The sentiment could not have been put more effectively.

A letter from an esteemed correspondent contains the startling statement, "I was the Countess of W—." As the lady in question joined the "great majority" long ago, it was at first supposed to be a case of reincarnation! However, on referring the matter to our correspondent, with some jocular comments, he informed us that a word was omitted from the sentence quoted. These little drolleries relieve the tension of the time.

Sir Ray Lankester, in his "Science from an Easy Chair" column in the "Daily Telegraph" of June 12th, demolishes, to his own satisfaction, the claims for the existence of such a thing as telepathy. Mr. Wm. Archer he describes as "a sample of the credulous person" imposed on by those with pretensions to occult powers. The investigations of the Society for Psychical Research in support of telepathy cannot be unknown to Sir Ray Lankester, yet he makes no mention of them.

"Sepharia" is a candid astrologer. Writing in the June number of the "British Journal of Astrology," he says: "There is nothing of actual science in the astrological relations of the signs to the various parts of the human body or to the various countries of the world, but there is any amount of veridical evidence of such a relationship, and only because we cannot trace the point of nexus between them we are fain to define astrology as an occult science. As such it must remain until we arrive at that blessed state of communion to which the Master pointed when He said: 'There is nothing hid which shall not be revealed.'"

At Southend-on-Sea and Hove there have been lately several prosecutions for fortune telling. The defence was, as usual, the claim that the defendants possessed real psychic power, e.g. clairvoyance. These cases are always difficult, for, like the step from the sublime to the ridiculous, the passage from legitimate psychic delineations to predictions of personal fortune or misfortune is quickly accomplished. As to the mischief that comes of psychic powers when degraded there can be no two opinions, but we cannot help feeling that in these prosecutions the mischief done is greatly exaggerated for some purpose which it requires only imagination to suspect. It is observable, for instance, that when the palmists or clairvoyants give their services at bazaars (for charity or church purposes) the law winks at it. It is only when the fortune-teller makes a business of his or her gift that the sensitive feelings of the authorities are outraged, and recourse is had to police traps. In two of the cases involving a single defendant, Mrs. Ada Sophia Collins (Mme. Churchill) at Southend and Hove, the prosecution appears to have failed. We shall not, apparently, reach a satisfactory condition of things, until the law recognises the reality of psychic faculty to begin with and then deals logically with any unlawful use of it.

## THE FINANCIAL QUESTION: A SUGGESTION.

SIR,—I have observed with interest that in recent months several of your subscribers have given handsome sums of £1,000 each towards your £10,000 fund.

It has occurred to me that one hundred of your subscribers might, with a little effort, give £10 each, and that would make up another £1,000. I enclose cheque for £10, in addition to my former subscriptions.

There is one point on which I am deeply concerned. I know, as a working minister, that the purchasing power of money has been reduced to about a half as compared with pre-war days. What of our officials who have served us so faithfully in this great movement? According to Sir A. Conan Doyle it is the greatest movement of modern times. If it is difficult for a clergyman to live, how much more difficult must it be for those who, from a financial point of view, are not so well remunerated as the average clergyman? Surely the readers of LIGHT will see to this, and, amidst all the multitudinous claims upon them, endeavour that the central staff in London is adequately maintained. This I think of far greater importance than even the erection or procuring of more suitable offices.

Yours, etc.,

STANLEY GORDON.

Edinburgh,  
June 12th, 1919.

## OUR FUTURE LIFE.

Mr. Arthur M. Heathcote (Ropley) writes:—

Does not Mr. F. C. Constable, in writing on the above subject in LIGHT of June 7th, rather set up a man of straw with which to contend? Is there any serious belief among Spiritualists that life on the other side is "very much like our present life," in the sense in which Mr. Constable interprets the phrase? Is he not misled by the natural re-action in the present day from the "harp and damp cloud" picture drawn by our grand-parents? The modern man is no doubt relieved to find that (apparently) he will not at once exchange his high collar and "decent" garments for an attire of robes, wings and a star on the forehead, that he associates more with the pantomime "transformation scene" of his childhood than with his sober self; but surely he does not expect to cling to these tokens of earthly existence and the conditions and ideas that belong to them for ever?

I read lately a short communication, signed "Martha" (possibly, I thought, an old servant of the person spoken to), saying, "I was so pleased to find violets growing here, like in my old home. I should feel so strange in a street of gold."

It is that sort of touch that, as it seems to me, illustrates the contention that life is "much the same"—"*Calum non animum mutant*" is true also when the "narrow stream" is crossed; but it is not denied that the "*calum*" is changed, and that this change soon results (as, indeed, it often does in this life) in a change in the "*animum*" too.

## "THE LIGHT OF OTHER DAYS."

(FROM LIGHT OF JUNE 22ND, 1889.)

The following incident has just occurred: Mr. F., residing at Enmore Park, South Norwood, S.E., had to see the coachman of a gentleman who was abroad. On seeing him, the man said: "Oh, sir, I am in such trouble! My master came to me last night, and we shall be having a telegram soon of his death; don't speak to me of business." Shortly afterwards, while the gentleman was there, the death telegram arrived. I give the narrative as heard by me, and trust I shall obtain it in its fulness from Mr. F. Many such incidents are occurring around us, but the natural desire to avoid badgering keeps the lips closed. Physical death is not psychical death.—J. ENMORE JONES.

[Mr. Enmore Jones was an earnest speaker and worker in the cause.]

MR. A. MORRIS, of the Tottenham Spiritualist Society, makes an excellent suggestion, namely, that on Hospital Sunday collections shall be made at all Spiritualist meeting-places and sent to some central body—say the Union of London Spiritualists—to be remitted in one sum to the Mansion House Hospital Sunday Fund.

SPIRITUALISM AND RELIGION.—"Bidston" writes: "I cannot quite sympathise with the difficulties of your correspondent, H. C. Walters, as expressed in LIGHT of June 7th. They appear to me uncalled for. H. C. W. complains of the absence of religious teaching from our platform addresses, but is it needed? Spiritualism is not a religion, for it is not bound up with creeds and dogmas, but what greater inducement could one have to live righteously than the realisation that the present life will largely determine the next? Do we not all know how we ought to act? I do not say *think* because I hold that to be immaterial, and theology must not be mistaken for religion. To co-operate with the Creator in the raising of mankind seems to me the one essential."



## SPIRITUALISM.

A SERMON BY THE REV. DR. COBB

(Rector of St. Ethelburga's, Bishopsgate, E.C.).

"Try the Spirits."—1 John iv., 1.

"Things," says William James, "reveal themselves soonest to those who most passionately want them, for our need sharpens our wit." This is true, but that the wish is often father to the thought is also true. The wise man will weigh both these maxims and remain on his guard. Especially will he do this when he inquires into the question whether those gone before can or do communicate with those left behind. Where so many homes are made desolate we may err in consulting our hopes too fondly, as on the other hand we may err by refusing to inquire of the oracle at all.

At the outset we may find written up by orthodoxy the notice: *Es ist verboten*: Holy Scripture condemns, it says, necromancy, and indeed any seeking after spirits. But in the first place, the days when the mere letter of Scripture was decisive are for ever gone. Reason and experience with their fuller knowledge give a wider outlook. Any prohibition from any quarter must justify itself at the bar of reason and experience before it can be accepted as valid. In the second place the texts relied on are all from the Old Testament, that is, they refer to days which differ from ours to such a degree that they are inapplicable as they stand to the duties of to-day. As well look to Leviticus for our marriage laws, as for our duty with reference to seances. Besides, if precepts of the Mosaic law are to be determinative, all must be, or none. Yet nobody proposes to introduce the death penalty by stoning, or the differences of animals, or the hygienic rules of the Law, or its system of land tenure. So that the appeal to ancient texts smacks of dishonesty. In the third place, people find it convenient to pass over the fact that passages like Isaiah viii. 19 deal with spiritism as in opposition to the worship of God, and then apply illogically and illegitimately their ruling to a case where spiritism is engaged in as an act of service to God. They ignore, too, the implicit of the command, "Try the spirits," for if we are bidden to try them, it is implied that some may and some may not pass the test, and that therefore to find out the good among them we must inquire into spiritism. They ignore, and this is remarkable, the fact that their religion, as a historical religion, is built on the belief of men of the first generation that they had seen and talked to their Lord psychically after His death. Far better the noble words of Augustine ("De Doct. Christ." ii. 28): "*Whosoever is a good and true Christian should understand that Truth wherever found belongs to his Lord, and confessing and acknowledging it, he should reject even in the Sacred Scriptures superstitious imaginings.*"

In this matter as in all matters two classes of minds are in conflict. The one looks backward and fears the future; the other looks forward that it may surpass the past as recorded and enshrined in the present. One is conservative, instinctively hostile to change, an upholder of authority, contented with an external criterion for the inner things of the soul; the other is progressive, disposed to believe that what is to be will be better than what has been—that the good wine is kept to the last—that authority is a makeshift, and that inner freedom is a pre-requisite of all the higher things of life. The first will look askance at spiritism as suspect; the second will patiently and respectfully, but rigorously examine its credentials. The Christian spirit is in the latter; the former would be characterised by St. Paul as carnal.

Again, it may be urged by some half-emancipated people that possibly Science may be charged with the unpleasant duty of trying the spirits, but that surely Religion is too exalted, and its knowledge too well established to allow the need of any inquiry when once Religion is wholeheartedly accepted. This objection again puts asunder what God has joined together. We are not religious in one department of our nature and scientific in another, but scientific where Truth is concerned and religious throughout. Religion is the devotion of all our activities to God, and when spiritism is inquired into with the humble hope of finding new occasion to adore the wisdom of God, it is as religious as prayer or praise. To the spirit of Religion motive is everything and its subject-matter is contingent only.

At the same time because man's heart is small, and by the law of his nature he must do one thing at a time, he finds himself from time to time attending now chiefly to the religious aspect of what he does, and now to the scientific. And he cannot help himself in this. Hence we are constrained to ask first what Religion has to say about spiritism, and then what the procedure of Science will be. Philosophy, too, will demand a word, and in the end we shall have to see that the results, whatever they may be, are harmonised in a coherent system of knowledge.

The question before us is two-fold. (1) Is there valid reason for the supposition that man is a being who can and does survive the process known as Death? And (2) if we do survive, can we enter into communication with those whom we have left behind? The first question is mainly concerned with *value*, and the second with fact. And it is obvious that the second question has no meaning if the first is answered in the negative.

1. First, then, what has Science to say? Science is concerned with facts of observation, and with their verification and explanation. It would begin quite properly with an inquiry into the nature of the psychical life as seen in animals and include man as a biological specimen. Here is work enough, and physiology is by no means a closed volume. But even so the task is still larger. Science as such cannot limit its researches into man's animal powers alone, but must deal with the phenomena of his Reason—in the wider sense of that term. And it is not enough to try to plumb the powers of Reason by the introspection of individuals, or by experimental psychology. History, as the record in institutions of the work of Reason, must be brought in. That is to say, the new Psychology will not leave out the Soul as recent Psychology has done, but will see that just there is the crux of the problem of the nature of man. All physiology will disembody in psychology, and psychology will land the inquirer sooner or later on the holy land of Religion. Even there Science will have to take a part in the building of the temple of humanity. For Religion without Science would be like a vertebrate animal without a backbone.

2. Here would come in, cutting across the work of Science, the earth-shaking power of Religion. Science is chiefly concerned with Thought, and Religion is a peculiar form of Feeling. Again, Religion from its own stand-point is paramount over the whole man, while from the point of view of Thought it supplies some of the materials with which Philosophy builds. Here it is enough to point out with Höfding that Religion is the feeling which strives to maintain ultimate values, or that its "essence consists in the conviction that value will be preserved," and again that "every conception of life must in the long run be determined by the values which are found or produced in real life. Every conception for a future life, of a higher world, is made up of elements which are taken from *this* world."

When we come to ask what the ultimate values are which it is the office of Religion to try to conserve it does not seem enough to point to the Platonic trinity of Truth, Beauty and Goodness, or to virtues such as courage, loyalty, humour, faith, hope or love. For all these are abstractions obtained from the concrete things of experience by means of the intellect, and having in themselves no substantive existence. They are the fruit of analysis and await the higher synthesis before they enter the world of the Real. We need, therefore, heed Goethe's injunction first to analyse and then to put the separated pieces together again. But this means here restoring them to their proper and only home in the human personality. What is valuable there is found in human beings. It is pre-eminently the man who is true, or the subject of Truth; the man whose character suggests Beauty by its serenity and harmony; the man who pursues Goodness as that which ought to be rather than what is; the man whose dominant mood, or whose temperament, displays courage, a sense of honour, humour and so on; it is such a man who has a value which with our knowledge we cannot but call ultimate. That such men may live and thrive multitudes will lay down their lives. That the individual man may be free to cherish and live out his own ideal, that is, his sense of what to him is most valuable, he will sacrifice his ease, fortune and strength and life itself. Such facts as these are as hard and inexpugnable as the action of gravity or the law of the inverse square in the solar system, and any philosophy which sets out to give a coherent account of the world must somehow find place, and the proper place, for these psychical facts, as well as for the facts of physics.

3. A sermon, a lecture, an argument is made up formally of concepts derived from things or events and not of the things or events themselves. Hence for our present purpose Science and Religion must act as handmaids to Philosophy, bringing in their hands all the treasures of the West and of the East. Science tells of its knowledge of matter and mind; Religion of man's most exalted feeling as being conditioned by his capacity for an ideal, or, if you like, for the Ideal. And it is this latter fact of experience which most nearly concerns us now. Whence is this feeling for the Ideal? Few would maintain that it is explicable from the content of our conscious minds taken by itself. It comes to the mind as if from outside, and yet its appeal to that mind at its best and most living moments is so intimate and warm that it can hardly be regarded as an alien. Hence we seem driven to accept the hypothesis which has become a commonplace in modern psychology that man has a mind under two aspects—we do not say two minds. Under one aspect we have the conscious mind, under the other the unconscious. But the Unconscious is not merely the habitual, that which has been done so often that it is now done without attention, or in spite of attention directed elsewhere. It is of a positive character, and from it flow the activities of imagination, thinking things out, prophecy, ecstasy, inspiration, devotion to the ideal, mysticism, love and intuition. As if these were not enough we ought perhaps to add further, that besides the habitual, and the ideal, the unconscious would seem to be the treasure-chamber of memory, and that possibly not of the experiences of this one life only, but of all the many lives, if any, which we have before gone through.

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(To be Continued).



## BRITISH SPIRITUALISTS' LYCEUM UNION.

## ANNUAL CONFERENCE.

Over one hundred and thirty delegates from the various Lyceums and Councils comprising this Union met in the Co-operative Hall, Downing-street, Manchester, on the 7th and 8th inst., Miss Alice Hesp (Leeds) presiding, and some momentous decisions were reached. The chief event of the Conference was the retirement of Mr. Alfred Kitson from the secretaryship. Mr. Kitson was the founder of the Lyceum Movement in England, and was first President of the Union. His reward is the existence of over two hundred Lyceums in the British Isles, with a membership of about twelve thousand Lyceumists of all ages. Mr. Kitson's services have been retained as adviser to the Union, and the new secretary is Mr. James Tinker (Manchester).

The Conference confirmed the joint working of the Lyceum and National Union Education Committees, and appointed the following committee: Mrs. Pickles, Miss Kitson, B.A., Messrs. Kitson, Latham, Williams and Connor. It was decided to prepare a revised edition of the "Lyceum Manual" (the movement's text-book), the committee being Mrs. Greenwood, Messrs. Keeling, Connor, Kitson and Knott; and a referendum to the movement to decide on the definition of Soul and Spirit was ordered, the committee in charge being Messrs. Kitson, Knott, Connor, Yates and Tinker.

The various reports showed a year's hard and successful work, and it is to be hoped that all Spiritualists will shortly realise the importance of the Spiritualist Lyceum as a school of instruction, where the thinking powers of the students are developed to the highest possible pitch—and will manifest their realisation by joining a Lyceum. As a religion founded on the scientific observation of facts in Nature, Spiritualism stands pre-eminently in need of thinkers.

A. T. CONNOR.

## THE PRESIDENTIAL ADDRESS.

Miss Hesp's presidential address on the opening day of the Conference was well worthy of the occasion. Having referred to the effects of the war in diminishing class distinctions and bringing in a recognition of the lives of children as greater assets than before, she paid a warm tribute to the work of Mr. Alfred Kitson, and noted with pleasure the continued success of the Union's education scheme. Twelve students had, during the year, completed the three years' course. Provision was being made for the further continuation of the scheme and for collaboration with the S.N.U. She invited intending propagandists to take the complete course of study and exams., which led up to the exponent's examination of the S.N.U. and diploma. Education was essential to both branches of the movement, and the lack of it was never more keenly felt than at present. If the work of the Lyceum Union, as an educational and spiritual organisation, was to continue to hold its position in the moulding of the world-thought, a vast awakening was necessary.

The truth of Spiritualism was built upon fact, but the beleaguered world awaited to-day lucid interpretation of those facts.

Their purpose was not to formulate dogma or creed upon the facts already accepted, but to so train the minds of the children that they could clearly determine the value of such facts and adjust their lives accordingly, for the principles of Spiritualism affected life rather than death.

Educationists were gradually, but surely, climbing up to the standard and methods shown to Spiritualists fifty years ago. The Fisher Education Bill of 1918 brought many of the Union's principles of tuition into evidence.

It should be theirs to co-operate right royally with all that meant better conditions here, but above and beyond all to realise the necessity for the development of that spiritual part of themselves and their children that gave purpose to life; the building up of character and the instituting of higher and holier aims in life.

## M. VANDERYST AND "LE MESSENGER."

M. S. sends us the following extract (translated) from a letter to her from M. Vanderyst, of Chateau de la Terrasse, Spa, Belgium, Editor of the Belgian Spiritualistic monthly, "Le Messenger":—

"I should be charmed to receive some numbers of LIGHT . . . the more so, as I know nothing of what has been worthy of note in the realm of Psychic Science for over four years. During this time I have read many old books . . . and taken notes to be used for 'Le Messenger' . . . among others, of an interesting biography of the Abbé de St. Pierre, a good priest of enlightened views, who, a couple of centuries ago, was in favour of a 'League of Nations' to establish peace and concord among States. To my mind, it is indispensable that Germany should form one of the League. Here (Spa) men's minds are much inflamed against her, and I had written an article entitled 'Words of Peace: Let us Remember, but no Hate or Revenge.'"

## THE MEDIUMSHIP OF MR. F. T. MUNNINGS.

Mr. Frank T. Blake (Oakleigh, Richmond Park-road, Bournemouth), president of the Southern Counties' Union, writes under date of the 13th inst.:—

"With regard to Mr. Kirby's letter (page 181) relating to voice phenomena purporting to be given through the mediumship of Mr. Munnings, of Bournemouth, I have regretfully to inform your readers that Mr. Munnings' mediumship and the phenomena produced in his presence and that of his daughter are under very grave suspicion. Numerous complaints, both from local residents and from Portsmouth, constantly reach me, praying me to take the necessary steps to put an end to such a travesty of our sacred phenomena. I have offered Mr. Munnings every assistance to prove the genuineness of his claims, but, beyond accepting a test séance, which was held in my house on May 21st last—when, notwithstanding that he and his daughter were surrounded by the best possible conditions, not a single manifestation of any description took place—he has on various pleas excused himself from a further test; in the meantime he continues to hold séances in his own house and complaints continue to reach me almost daily. In these circumstances I trust you will allow this letter to appear. I write it with very great regret; my action is compelled by the trust I hold in common with others to keep our sacred cause free from ridicule and contumely."

\*\* We have received other reports on this case. One correspondent relates an instance of a communication through Mr. Munnings' mediumship, containing information that it would seem almost impossible could have been known to the medium normally. Our attitude is therefore one of suspended judgment.

## A TRANSCENDENT EXPERIENCE.

Referring to the experience of Miss Dallas recorded in LIGHT, that anniversaries are not forgotten on the other side, a lady correspondent at Folkestone sends us an automatic script received last Christmas Day and continued on the following day, describing a "marvellously lovely experience," which the communicating spirit claimed to have just passed through with a multitude of others, and which had left behind a sense of "a vast and unspeakable joy." This was nothing less than a brief visit from Jesus himself: "Christ is far beyond all expectations, and the most amazing thing is that we each felt individually His great and all-embracing love. He came, we are sure, chiefly to visit your splendid soldiers, and so we have all reaped a great reward for our efforts on their behalf. I felt in every fibre His deep and intimate knowledge of me and all my affairs. He gazed at us with such an expression of love that words can never begin to convey. It was, I found out afterwards, the experience of each—the same love and spiritual and inward understanding. . . . I could hardly gaze on His brightness and felt to a most singular degree that He was one with me in love and understanding. It was this blessed and most uplifting knowledge that, above all, exceeded my highest expectations, so that to the bliss of worship was added the supreme joy of His being my individual Saviour and King. . . . His great and most striking feature was utter and complete gentleness. In that alone one saw instantly He excelled all."

Our correspondent states that at the circle to which she belongs communications are obtained by planchette, crystal and trance—some in Italian, a language unknown to any of the members—and that several of them have been confirmed by mediums in other parts of the country. Also, that the circle has constantly had physical phenomena, such as lights and levitations. But we naturally have to classify the experience described under the head of "unverifiable matter."

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## TO-MORROW'S SOCIETY MEETINGS.

Steinway Hall, Lower Seymour-street, W.1. — 6.30, Rev. Susanna Harris. June 29th, Mrs. E. A. Cannock.  
 The London Spiritual Mission, 13, Pembridge-place, W.2. — 11, Mr. Horace Leaf; 6.30, Mrs. M. Charnley. Wednesday, June 25th, at 7.30, Miss Violet Burton.  
 Peckham.—Lausanne-road.—11.30 and 7, Mrs. Harvey, also Monday at 3. Thursday, 8.15, Mrs. M. Crowder.  
 Walthamstow.—342, Hoe-street.—7, Mrs. A. George, address and clairvoyance.  
 Lewisham.—The Priory, High-street.—6.30, Mr. E. Meads.  
 Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mrs. Mary Q. Gordon, address and clairvoyance. Wednesday, at 8 p.m., Mr. Miller, address.  
 Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mr. and Mrs. Pulham. 26th, 8.15, Mrs. Podmore.  
 Brighton.—Athenæum Hall, North-street.—11.15 and 7, Mrs. A. Boddington, addresses and descriptions; 3, Lyceum. Wednesday at 8, public meeting, Mr. Cramp.  
 Camberwell.—Windsor-road, Denmark Hill, S.E.15.—Mrs. Butterworth of Barrow-in-Furness, addresses and clairvoyance: Sunday, 11 and 6.30; Monday, 3; and Wednesday, 7.30. 29th, 11, Mrs. E. M. Ball; 6.30, Mrs. A. Jamrach. Wednesday, July 2nd, 7.30, public service.  
 Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday) at 8, special address by Prof. James Coates, of Rothesay, in aid of building fund. Sunday, annual flower services, 11 and 7, Prof. Coates, gifts of flowers thankfully received. Wednesday, 25th, Mr. and Mrs. E. J. Pulham. 28th, special clairvoyance by Mr. A. Punter. 29th, 11 and 7, Mr. A. Punter.  
 Brighton Spiritualist Brotherhood—Old Steine Hall.—11.30 and 7, addresses and clairvoyance, Mrs. Marriott; 3, special Lyceum session; dedication of four group banners and contest. Monday, 7.45, short address and psychic readings, Mrs. Marriott. Thursday, 7.45, enquirers' questions and clairvoyance. Next week-end, Mrs. Bloodworth. Secure seats at once for Sir A. Conan Doyle's great meeting, Hove Town Hall, July 10th; tickets, 5/- to 1/3; write secretary. See full particulars next week.

## Spiritualist Services are held in LONDON on Sundays as follows.

|   | A.M.  | P.M. |
|---|-------|------|
| *Battersea, 45, St. John's Hill, Clapham Junction ...             | 11-30 | 6-30 |
| *Brixton, 143a, Stockwell Park Road ...                           |       | 7-0  |
| *Camberwell, People's Church, Windsor Road, Denmark Hill ...      | 11-0  | 6-30 |
| *Clapham, Reform Club, St. Luke's Road ...                        | 11-0  | 7-0  |
| *Croydon, Gymnasium Hall, High Street ...                         | 11-0  | 7-0  |
| *Ealing, 5a, Uxbridge Road, Ealing Broadway ...                   |       | 7-0  |
| *Forest Gate, E.I.S.A., Earlham Hall, Earlham Grove ...           |       | 7-0  |
| *Fulham, 12, Lettice Street, Munster Road ...                     | 11-15 | 7-0  |
| *Hackney, 240a, Amhurst Road ...                                  |       | 7-0  |
| *Harrow and Wealdstone, Gayton Rooms, Station Road, Harrow ...    |       | 7-0  |
| *Kingston, Assembly Rooms, Bishop's Hall, Thames Street ...       |       | 6-30 |
| *Lewisham, The Priory, 410, High Street ...                       |       | 6-30 |
| *Little Ilford, Third Avenue Corner, Church Road ...              |       | 6-30 |
| *London Spiritual Mission, 13, Pembridge Place, Bayswater, W. ... | 11-0  | 6-30 |
| *Manor Park Spiritual Church, Shrewsbury Road ...                 | 11-0  | 6-30 |
| *Marylebone, Steinway Hall, Lower Seymour Street ...              |       | 6-30 |
| *Peckham, Lausanne Hall, Lausanne Road ...                        | 11-30 | 7-0  |
| *Plaistow, Spiritualists' Hall, Breemar Road ...                  |       | 6-30 |
| *Plumstead, Perseverance Hall, Villas Road ...                    |       | 7-0  |
| *Richmond, Castle Assembly Rooms ...                              |       | 7-0  |
| *Stratford, Idmiston Road, Forest Lane ...                        |       | 7-0  |
| *Tottenham, "The Chestnuts," 684, High Road ...                   |       | 7-0  |
| *Upper Holloway, Grovedale Hall, Grovedale Road ...               | 11-15 | 7-0  |
| *Wimbledon, 4 and 5, Broadway ...                                 |       | 6-30 |
| *Lyceum (Spiritualists' Sunday School) at 3 p.m.                  |       |      |

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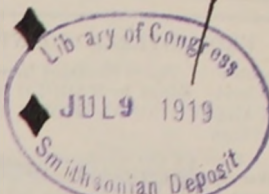
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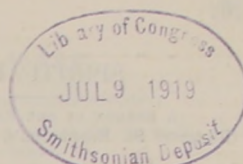
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## NOTES BY THE WAY.

In his address last Sunday Sir Arthur Conan Doyle spoke of those investigators who talk to the spirit world in the way a sergeant-major might use in addressing the youngest recruit. It is a true word. The idea that human beings, not less intelligent than ourselves because they are unseen, can be bullied and ordered about at the caprice of some dull-minded, domineering sceptic is the natural result of generations of false teaching which the world has now to unlearn, with many shocks to its complacency and that sheltered aloofness to life and the realities of life which prevailed, especially amongst the comfortable classes, before the war. There is, of course, more than one way of approach to a realisation of spirit existence. In a few fortunate people the knowledge is inborn, and to them the idea of proving the existence of higher worlds by physical manifestations is rather farcical. But to the majority these material signs are the only pledge and warrant, and they roar lustily for "facts," it being understood that facts are exclusively confined to those things which they can see and hear. Well, Providence is providing them with facts, small things, but, to such minds, all important. But there is a third way of approach, and an elect few follow that. It is the way of reason, involving a close study of the principles of Nature and whither they lead. To these comes a degree of vision which covers the whole problem. Their knowledge of the existence of a spiritual world is based both on principle and fact, on intuition and induction, and is the strongest ground of all.

\* \* \* \*

It has sometimes seemed to us that the dealings of inquirers of a certain type with the finer departments of psychical faculty were rather suggestive of the entrance of a hippopotamus into a drawing room. But then we remember that the boor and the Vandal are found in every region of life, smashing and shattering their way through delicate fabrics and working destruction at every step. Beautiful and graceful things are trampled into dust, but Nature seems always able to survive it. After all, it is only the outer forms that suffer; the interior realities are preserved beyond all reach of harm. It is this consideration that enables us to view the wreckage with a certain amount of philosophical calm, but we are not at all disposed to condone it, or to suffer it to pass without protest. Nevertheless we must not blame the hippopotamus if the door has been left open and he has been tacitly invited to come in. This "realm of Psyche" in which we are at present engaged is an especially fine and sacred region, and it is the duty of all who recognise the fact to guard its portals. It is not by any means a caste matter. We have met many in the humbler walks of life, rough toilers, who have far finer sensibilities than some who are socially and intellectually their superiors. In real

spiritual quality the latter are often below the level of the uncouth and illiterate worker. And in a consideration of that fact we may find much to encourage us.

\* \* \* \*

The question of the relation between Spiritualism and religion is so constantly raised that we think it well to re-affirm a statement which we have frequently made in the past—namely, that as Spiritualists are to be found amongst people of the most diverse theological views, all that the profession of Spiritualism can commit anyone to is the affirmation of a spiritual world and the possibility and desirability of communication between that world and this. It is therefore not necessarily a theological question at all. We do not for a moment, however, overlook the fact that Spiritualism has an important religious aspect, although not in itself a religion, and we are bound to affirm that the Bible is in itself a charter of Modern Spiritualism and that the latter in its scientific aspect confirms and makes reasonable the miraculous element in Scripture which has proved such a stumbling block to materialistic critics. Spiritualism is as natural as the law of gravitation, and we have not gone so far yet as to claim the law of gravitation as a religious or Christian law.

## DR. CRAWFORD'S EXPERIMENTS.

These experiments are of profound interest. Those concerned with "Contact Phenomena" (Cf. "Experiments in Psychical Science," p. 154) open the possibility of direct scientific experiment. They constitute a direct challenge to science.

But my main object now is to show, by reference back to the year 1874, how "great wits jump."

If the reader will refer to "Phenomena of Spiritualism," by William Crookes, F.R.S. (Cf. p. 100), he will find eight theories set out to account for the phenomena. The eighth is to the following effect:—

"According to this theory the 'medium' or the circle of people associated together as a whole, is supposed to possess a force, power, influence, virtue or gift by means of which intelligent beings are enabled to produce the phenomena observed. What these intelligent beings are, is a subject for other theories."

This theory, of 1874, would appear to be the theory that Dr. Crawford, in 1919, seems to be driven to by his experiments.

F. C. CONSTABLE.

## A BUREAU FOR INQUIRERS.

To meet the present great demand for information on matters relating to Spiritualism, it has been decided to establish an Enquiry Bureau in connection with the London Spiritualist Alliance, of which Mr. Percy R. Street has kindly consented to take charge as Honorary Director. Mr. Street will attend at the offices of the Alliance, 6, Queen Square, on Tuesday afternoons from three to four, and on Friday evenings from six to eight, to meet inquirers and give them information and advice.

THE PROBLEM OF PUNISHMENT. — Miss E. P. Prentice writes: "The problem of punishment is very difficult of solution. Surely the eternal punishment is selfishness. Suffering is punishment—of physical sin. Actual sin has actual punishment. God renders to every man according to his works. Christ does not save from the punishment, but from the sin. God punishing, forgiving and redeeming are facts of our daily life. The unredeemed state is a bondage, and the true punishment is that very bondage. We are saved by faith—not, as the orthodox state, on account of faith. The fact of the world is sacrifice for man's redemption. What a cruel joke it is, the fancied salvation—from a fictitious hell while the soul is damned!"



these are not merely negative states of consciousness, as darkness is the negation of light, but have a positive consciousness of their own. The knowledge of the dreamer cannot be affirmed dogmatically, as by Freud, as in all cases derived from the memory of events in the waking state. It often transcends that memory, and in any case we cannot deny positive consciousness to the deeper sleep. We may, however, affirm with some confidence that its consciousness embraces a larger stretch of Reality than our waking consciousness embraces.

But this is not all. Neither consciousness nor unconsciousness supplies the idea of the Self. This to ordinary consciousness is an inference—apparently a necessary inference—from the general character of the several items found in our experience. The Self it is which synthesises, gives unity to the variegated contents of what we find within us. And that Self is larger or smaller, stronger or weaker, as more energy goes out from the centre to unify our experiences and as the content of our experience is richer or poorer. A double-minded man, a weak-willed man, will be a feeble and futile Self; a hermit, or an oyster will have little to build up the Self with. The Self, therefore, is for thought, distinct from consciousness or unconsciousness. It is rather that which appears in one or other of these two forms, and the doctrine of man will then be that he is a Self or Subject or Ego manifesting as two "persons."

The bearing of this on spiritism will be obvious. Consciousness depends on the central nervous system; unconsciousness on the sympathetic nervous system. But both of these are dissolved at death. This does not, however, imply that the Self also is carried away by their failure. Because *a* and *b* have been indissolubly united and even organically united in life, it by no means follows that when *b* perishes *a* may not find another means of support. And it has been suggested lately, and the suggestion seems akin to St. Paul's reference to the spiritual body, that some modified form of the ether may well supply the new vehicle or organ of the Ego when this has no longer its old companion the soul-body at its service. The conception then which we seem impelled to form is that of a permanent centre of Life with a two-fold organ of expression, and we might set this out diagrammatically by the figure of one larger circle containing two smaller circles which touch or overlap in proportion as the conscious and the unconscious are linked up and recognised as fellow servants of the Ego. That this larger circle is itself but one out of myriads of similar circles all embraced by the one all-comprehending circle which would represent God and His life is true but not relevant to our present point.

At a séance lately a question came from "the other side": "If you believe in our survival, why do you not believe in our power to communicate?" The question is pertinent and may sound conclusive until we have settled what are the limits of thought and "whether these limits denote an obstruction which can and must be overcome, or whether they indicate the firm banks between which the stream of life must always flow." Those who decry spiritism on principle do so on the ground that it is an impious attempt to transgress the boundary line laid down by God for man's earthly dominion. This seems a purely arbitrary and empty principle with no support in nature or reason. It is in contradiction, too, with the principle of Evolution. According to that, man's consciousness has grown with his knowledge of the world, and has been conditioned by his experience of it, but yet it does not exhaust what there is in the world to know, nor does anybody worth consideration propose to say to Science or consciousness, "Thus far shalt thou go and no farther!" We all agree that Evolution implies a *continuum* and is constantly adding to our knowledge new departments of Nature. Similarly, self-consciousness grows as we find the Self richer in content than we used to believe it, yet it does not exhaust the possibilities of the Self. Why, any more than with consciousness, should we imagine that Evolution stops short where our prejudices bid us halt? Let knowledge in both fields grow that man may rise to his full stature, and find, it may be after century-long striving, that he is made partaker of the divine nature, and that therefore the vista before his eyes is limitless, and that all he has to do is to go forth and win what his Father has given him the power of winning.

But this may be called a mere presumption. What we want, it will be urged, is facts. Show us plainly that the dead have actually communicated with those left behind, and we will accept what is a fact. Is not the whole inquiry so honeycombed with fraud, credulity and triviality as to be beneath the notice of anybody who knows what sound judgment means, and in the end has it given us any one solid addition to our stock of knowledge, or inspired one single pilgrim to tread more bravely the road to the heavenly City? Are not the utterances of mediums too trivial, and the whole business of "sitting" too sordid to attract anybody but the feeblest?



Well, anybody may admit much of these current and stale objections and inquire in reply what else would be likely to happen if all superior people held aloof. Would not fools rush in where the angels fear to tread, and might it not be the duty of the latter to come to the help of the former? But over and above this it is fair to point out that the average honesty of mediums is as high as in some other respected professions; that credulity is not confined to the séance room, and that it is difficult to lay down a canon for the important and the trivial. Trivial things, a stray sentence, a slight change in the blood pressure, a chance encounter have before now converted men and altered the history of the world. To the wise man, it has been said, great things seem small, and small things seem great. The question still remains, when we have cleared away prejudices, whether we do have communication with the departed, to which we may add another: By what method may we convince ourselves that we can communicate?

To answer the second question first. Two modes of knowledge are in daily use in all departments, that of testimony, and that of personal observation. It is the province of the former to pave the way for the latter. And the records of spiritism contain a list of not unknown men, whose word is worth more than that of any ignorant denier. That men of admitted intelligence have in large numbers accepted the main conclusions of spiritism is a fact with which to begin building. Afterwards should come a serious, reverent, patient and prolonged personal inquiry. In this it will be found eventually that the evidence is of a cumulative nature, in the sense that a number of small but trustworthy facts will point the inquirer *perhaps unconsciously* to the inevitable conclusion which will then come to him with the force of an intuition. Only the man who has laboured for these facts and reaped his reward is entitled to speak with confidence on the subject at all.

Have we had communication with the departed as a matter of fact? This depends on the *we*. The answer is that such communication can be established, ought to be established, and, in the experience of a growing number of people has been established. Not all that are claimed as such are to be accepted. Many are hastily endorsed, very many are accepted quite uncritically; and few people seem to treat seriously the phenomena disclosed by the transcendental mind. Yet these may easily be mistaken for messages from somebody on the other side, and we shall not be on sure ground until we have explored more thoroughly the recesses of this transcendental mind.

Yet when all is said it is necessary to add that fascinating as sailing into the uncharted sea of spiritism may be, it is of the nature of a side-show. The main business of life lies elsewhere. "Only he who has honestly and honourably laboured for the values which can be found and produced in this world is prepared for a future world—if there be a future world, a question which experience alone can decide." This saying of Höfding's reminds us of a similar saying of Lotze's that only that which is fit to survive will survive. Our chief work, then, is to develop in ourselves such devotion to the eternal values that they enter into our very marrow and become a living force in us. If Faith be holding fast to unseen Goodness, then it bestows the immortality of that to which it clings. It is good, said the Psalmist, that a man should hold fast by God. The soul grows by what it feeds on. And the soul which has learned to live with God, and to think thoughts of what is lovely will be changed into His image from glory to glory.

But when all is said and done we shall find that here as everywhere the Key to the secret of Life is Love, and that Love enters where Thought can only stand at the door and knock. Surely, every open-hearted person has the assurance in himself that where two souls have pierced beneath the veil of the soul-body, and reached the hidden depths of their two personalities, and loved in them what is eternal, they cannot be kept asunder for ever, but will somehow and somehow be drawn together by the power of Love, of which power the physical forces of the world are but feeble reflections. What gravity, or chemical affinity, or cohesion are to atoms, that is Love to souls. And as the atoms are bathed in the ether so are souls in the Love which is God. If this be so, is there anything strange that loving hearts should set themselves to try to find out whether a re-union with the beloved is possible here and now? And will anybody say that their endeavour is love's labour lost? Should they not rather hope that they may succeed, and believe that, whether conscious success attends them or not, at all events some good thing has been achieved which will sooner or later be revealed?

After all, the communion of saints is something more than a fond thing vainly invented, and the mission of spiritism may for all we know be to make practical this article which to so many seems enveloped in mist and cloud.

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THE winds, the stars, and the skies, though wrought  
By the heavenly King, yet know it not;  
And man who moves in the twilight dim  
Feels not the love that encircles him,  
Though on heart, on bosom, and eyelids press  
Lips of an infinite tenderness,

—A. E.



## SIR ARTHUR CONAN DOYLE AT QUEEN'S HALL.

THE SECOND MEETING: LORD GLENCONNER PRESIDES.

SIR ARTHUR CONAN DOYLE'S second meeting at the Queen's Hall on Sunday morning last was even more numerously attended than the first, and this in despite of the disadvantages under which the meetings are held, notably the fact that they have had, perforce, to be held in the mornings, and at a time of the year when the sunny weather provides such strong counter-attractions to indoor gatherings. Moreover, after his first meeting, Sir Arthur, with characteristic outspokenness, had pointed out that his subsequent addresses would be practically repetitions of the first, and this it was feared would also act as a deterrent. It was clear, however, that his frankness had produced no ill-results, but rather carried out his idea that his message should, as far as possible, be delivered to fresh ears each time, for we could not fail to notice the absence of many persons who were present at the first meeting and whose places were taken by others.

The chair on this occasion was taken by LORD GLENCONNER, who was accompanied by Lady Glenconner and their son, Mr. David Tennant. Lady Doyle, whose devoted support of her husband in his mission is not the least noteworthy part of it, was also amongst the audience as on the previous occasion.

Lord Glenconner's speech as Chairman was of more than passing interest, as it embodied a statement of his own attitude towards Psychological Research and that more popular and larger exposition of its principles which comes under the head of Spiritualism. We hope to supplement the present brief summary of it with a fuller report next week.

THE CHAIRMAN said that he was glad of the opportunity to be present on the platform not only to support Sir Arthur Conan Doyle in the work he had so courageously undertaken, but also to say a few words on a subject that was at present exercising the minds of the people. It was a subject which had interested him for some years, and during the last three years had been brought very forcibly to his attention. Only by a solid and careful accumulation of facts tending to show that mind could work independently of the bodily organisation could the scientific materialist be met on his own ground. It was this work which the Society for Psychological Research had patiently undertaken. The value of the Society's labours was inestimable, and he would like to see it working under the aegis of the Church, for the aims of both were in the same direction—the destruction of materialistic thought. He deplored the opposition of the Church towards the attempt to prove by evidence that conscious communication between the two worlds was possible. As a Scot, he was proud of his national Church. One of the most prominent ministers of that Church was a member of the Society for Psychological Research, and he could speak from his own knowledge in saying that amongst the smaller country churches there were intelligent ministers who were awake to the importance of the subject and studying its literature with an open mind. Adverting to the attitude of those scientists who condemned or criticised without investigation or after a mere perfunctory examination of the claims of psychical research, the chairman referred to the contrast provided by the example of Dr. Crawford of Belfast and other distinguished experimenters who had given sometimes fifteen or twenty years to a study of the subject before making any public statement. Such men were scientists indeed: might their tribe increase!

Sir Arthur, early in his address, affirmed that the messages he had received from the other world meant the abolition of the fear of death. There was, he said, an etheric body which St. Paul called the spiritual body, meaning not the spirit, but the body in which the spirit was. Scientific discoveries had shown that the physical body was permeated with ether, and a French scientist had made an important discovery when he demonstrated that there was a difference between the ether surrounding the body and the ether in the body.

The body was permeated with "bound ether" even to the smallest tissue, and if his (Sir Arthur's) body disappeared there would still remain a mould of his body standing in the place of the physical body, but exactly like it, and this body was indestructible. At the moment of death this etheric body—this spiritual facsimile of the other—passed over. It disengaged itself until it found itself looking at its own body.

Conditions in the other world were remarkably like our own, raised to a higher sphere, more beautiful, ethereal, and infinitely more happy. It was a "rest cure" after the trials of this life. Here man knew his work; there man knew his best. It was a life of congenial work, which gave opportunity for the inherent capacities of man. There was family life, where only those in sympathy drew together. Spiritualists knew that this was not a dream.

For fifty years the Church had talked of "dualism" instead of being alive to the truth of Spiritualism and bringing that truth into its own fold. If the Established Church accepted the doctrines stated it would get fresh dynamic power which would carry on Christianity. If it did not it was doomed. Nothing could live against truth.

## SLEEP.

By PAMELA GLENCONNER.

"In thoughts from the visions of the night, when deep sleep falleth on men."—JOB iv. 13.

It is a common complaint that what purports to be dictated by the spirit world is always trivial; that nothing has been received in this manner that is of any literary worth. Yet a portion of one of the most beautiful of the hymns written by Cowper was obtained in this way.

"I return you thanks for the verses you sent me," he writes in one among his incomparable letters, "I wish I could repay you in kind. I began to compose these lines yesterday morning before daybreak, but fell asleep at the end of the two first verses. When I awakened again the third and fourth were whispered to my heart in a way which I have often experienced:

"What peaceful hours I then enjoyed,  
How sweet their memory still,  
But they have left an aching void  
The world can never fill.

"Return, O heavenly Dove, return,  
Sweet messenger of rest,  
I hate the sins that made thee mourn  
And drove thee from my breast."

And Vaughan writes:—

And as the angels in some brighter dreams  
Speak to the soul of man while he doth sleep,  
So some strange thoughts transcend our wonted themes  
And into glory peep."

Sleep is a psychic condition, and there are many instances among the poets and the saints of direct inspiration obtained during the still hours of repose. If this thought is pursued it will be seen that with the particular flavour and intention of the personality, the character of the spiritual intercourse will accord. Cowper, a gentle, suffering soul, as blameless as a flower, and aspiring ceaselessly to the Ineffable and the Sublime, will in these hours receive the benefit arising from the expression of a poignant contrition, with all its renovating and sustaining joy.

Vaughan "communed with angels," exchanging or receiving "those strange thoughts" that so transcended his wonted themes as to cause him to cry out:—

O, Father of Eternal Life, and all  
Created glories under Thee,  
Resume Thy spirit from this world of thrall  
Into true liberty.

And Coleridge built stately pleasure domes and heard dulcimers, and drank the milk of Paradise. So each goes to his own place in sleep, as in death, for the one is but the likeness of the other, providing identically, release.

"I wish," said my uncle Toby, "I wish I were asleep"; and it was his sole and sufficient comment on hearing the heart-racking story of Lefevre and his son. The exclamation of one seeking escape from pain. A way out.

"God giveth his beloved sleep." It may be some day the complete nature of sleep will be recognised, and it will be found to be not only a provision of Nature designed to rest the body, but primarily a way of escape for the soul. All mortals drink at this clear spring and are refreshed by it, but only some remember on waking. And what is the nature of the draught? An understanding of the reason for suffering, comprehension of the Divine Laws, and re-union with those whom we call the dead. In the future evolution of the race it will be understood in how great a measure sleep is divine.

THE Theosophical Publishing House (Adyar, Madras, India) publish at 6d. an authorised translation by Mr. Fred Rothwell, of "Talks on Hygiene," by Dr. Jules Grand, President of the Vegetarian Society of France. The talks deal with the importance of fresh air, of light and air baths, hygienic clothing, breathing gymnastics and a correct diet from which flesh food is excluded. For tuberculous subjects especially Dr. Grand holds that a diet of cereals, fruit and herbaceous vegetables is the only one suitable.

OUR RELATIONS WITH THOSE BEYOND.—In the course of an interesting automatic script received by one of our contributors the following passage occurs: "You would be surprised to know the immense influence thought has, and how your thoughts influence the spiritual minds of those here. Remembrances should be happy and kind. Useless mourning does harm, in fact, so-called weakness is the spiritual fibre of you on earth and of us here. The dead should be in a measure always a sort of inspiration for the living—you will understand I am writing of dead and living as you think, not as we do—just the same as the passed-on souls of the worthy who have left this plane for one nearer the Throne are a continual source of inspiration and joy to us. This is another instance of the all-pervading law of Creation that nothing is ever lost or destroyed. Do not get the idea that you are nothing to us or we to you. We are all linked inevitably together for all eternity, being all God's children, and the family will never be broken up or the relationship dissolved."



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### THE "PSYCHIC UPEHAVAL": AS WE SEE IT.

Moved, as we are fully persuaded, by a great spiritual impulse, some of our leading minds are now engaged on a missionary effort in which an appeal is being made to the people at large and not merely to a few selected ones. This has its dangers, of course, as every great adventure needs must have. But these bold measures, disdaining, as they do, small and tentative considerations, are very much the way of Nature herself. It is the day of heroic things, such as the great Atlantic flight. It is also the day of sacrifice. The time, which is "racked with birth pangs," is producing many a Mr. Greatheart to come to the aid of the numerous tribe of Feeble-mind, Timorous and Ready-to-halt. We have been warned many times of the dragons by the way and the "lion in the street." There is much vociferation concerning "devils," although our own experience is that most, if not all, the "devils" are the outcome of disorderly mental states, particularly that condition vulgarly known as "funk." "Blue funk" and "blue devils" are near allied.

On the other hand, there is such a thing as being foolhardy. That is the other extreme, which we desire to avoid. There is a great popular incursion into this subject which, while it bears the sectional label of Spiritualism or Psychical Research, covers issues as large as life itself. All kinds of people are coming in, the "true man," as our forefathers would call him, the fool, the coward, the crank, the self-seeker—that very general classification will perhaps cover them all. But they are all human, all immortal spirits, and our classification merely covers the idea of varying grades of development. For the fool will sooner or later become wise, the coward manly, the crank mentally balanced and the self-seeker will discover a greater Self.

There comes a time in the evolution of the race when the great impersonal laws and forces become very much dependent upon the self-conscious intelligences which they have been the means of calling into being. More and more Nature is placing in the hands of Man the power to aid and direct her own processes. And in this matter of "psychic evolution" a great deal depends upon ourselves. It is for us, each according to his measure, to co-operate in the work. There are those whose function it is to "bring people in"; there are others whose clear vocation it is to guide and advise them when they are in. Under the surface great things are being achieved, but there is much work to be done on the surface, more especially as externals, surface aspects, have been for generations the chief care of the community. Intuition and inspiration are scarce, but intellect and logic are plentiful in one form or another. There is a great demand for facts and practical proofs; those who, having vision, can dispense with them are very few.

To put the matter in common-place terms we are in want of an organisation strong enough to handle and train the recruits as they come in, to reject the unfit, and generally to prepare for a great campaign against the forces of a materialism that has so choked and blinded the senses of human kind in the civilised world that it has to receive an age-old truth under the guise of a New Revelation.

Mistakes have been made, but none of us can well point the finger at another. We are all sharers in the responsibility, since we are all human; even the Church cannot escape that imputation. It has erred with the rest and can plead the same excuse.

We shall go forward for a time and then go back, but not so far. There will have been an advance. But the extent of that advance will depend very much on the sense of responsibility that has been developed amongst us. If all the true men and true women who are now with us, or who are "coming in" (and there are many of them) do their part we shall pass the crisis safely, and our movement will have been carried on another stage, so that the future work, that which we leave for another generation, will be safer, easier and surer. For progress is cumulative, and the "finer forces" which we are now beginning to handle will in the future do swiftly and effectively that which in the past had to be done slowly and painfully by crude and cumbersome means.

### THE MASKED MEDIUM.

H.M.B., in some remarks on the "Masked Medium," concludes that the phenomena produced were undoubtedly genuine, but of very little lasting interest to persons seeking to establish communication with a discarnate spirit. Referring to the psychometry tests, he says, "as far as they went they were extraordinarily good." As regards the materialisations and direct voice he considers they were of slight interest to experienced Spiritualists, as the medium did not claim to know who the entities concerned were, nor were they known to anybody in the audience. Proceeding, he writes, "I cannot quite agree with you about the test of the production of a picture on the canvas screen. You say this is a well-known feat of professional conjurers. It may be, but I doubt if what the medium did for me could be done by any conjuring trick." He describes how the medium, sitting about eight feet from the screen, with himself by her side, took in her hands an envelope in which he had enclosed a small photograph, sealing the envelope with his own private seal. Within about three minutes, a very fair representation of this photograph, in colours, appeared on the screen. The sitter concludes: "I maintain that this feat could not be performed by any known human agency, in the time related, namely, three minutes."

### THE MEDIUM'S MANAGER EXPLAINS.

Since the foregoing was written we have received a copy of Mr. Sydney A. Moseley's new book, "An Amazing Seance and an Exposure." Mr. Moseley is the journalist who, on behalf of the "Sunday Express," interviewed the Thomas brothers in Wales and arranged for them to give a seance at the office of the newspaper in London. In the author's Foreword he says that his whole object is "to present a straightforward record of an independent investigation into the claims of Spiritualism." The crux of the book is an account of an interview with Mr. Selbit, the manager for the "Masked Medium," wherein that gentleman made "a complete confession of the mechanical nature of the manifestations." He explained that the box containing articles obtained from the audience was removed from the room during the seance, and that the medium was holding a substituted box while the original was being examined in another room, and the contents communicated to her. Further details he would not divulge. The "ghost," it appears, was a "real live person of this planet." No explanation of how it was done was afforded, save that it was not by means of trap-doors: "Somebody did enter the room, change the box, and act the ghost." Further, Mr. Selbit added that he could train any chorus girl to be the medium in ten minutes. On top of all this he concluded with the remarkable assertion (from such a source): "I think there is genuine spiritual manifestation. I myself have not been convinced, but my wife has had very convincing experiences."

### "THE LIGHT OF OTHER DAYS."

(FROM LIGHT OF JUNE 29TH, 1889.)

In the Indian army, I find by conversation with some of the leading officers I have travelled with, psychic phenomena present irresistible attractions; but here it is used for "diversion." What wonder then that, although I have heard of marvellous revelations—not to be accounted for by thought transference—it has usually ended in confusion? Without a religious, or to say the least, a serious endeavour to obtain the higher truths of Spiritualism, confusion appears always to result. These officers did not appear to be much impressed by the conclusions arrived at by the Society for Psychical Research and Madame Blavatsky, and founded upon what they evidently regard as a prejudiced report. They could not reconcile such unbounded trust in us, with their biased antagonism to phenomena abundantly testified to by many men duly qualified to form a correct judgment.

—From an article, "Spiritualism Abroad," by MRS. THEOBALD.



## PROBLEM OF SPIRIT IDENTITY.

## THE LEGITIMACY OF THE ENQUIRY EXAMINED.

ADDRESS BY DR. ELLIS T. POWELL.

At the Daulby Hall, Liverpool, on the evening of Trinity Sunday, Dr. Ellis Powell lectured on the subject of "Spirit Identity." The meeting was attended by the members of the various Liverpool Societies, as well as by representatives from various Lancashire and Yorkshire organisations.

In opening the service, Mr. R. A. Owen said that they now had the opportunity of hearing the second of the two men who were proclaiming the vital truths of Spiritualism throughout the country. They had already heard one of them—Sir Arthur Conan Doyle; and now they would hear the other.

Dr. Powell said: I thought we might well devote ourselves to-night to a problem which is one of the most difficult of all those that confront the psychic investigator—I mean the problem of spirit identity. To many of you, who have received unchallengeable tests of the identity of those who speak to you from the Beyond, the discussion may seem somewhat superfluous. But we must bear in mind that there are, even among ourselves, many who are troubled by this question of spirit identity; while as for the vast multitude of enquirers some guarantee of identity of the manifesting intelligence is almost the first thing they ask. On the other hand the sceptic—whether he is honestly unconvinced or is merely the buffoon of a Press "stunt"—tells us that the identities are absolutely unproved in the sense in which we speak of them. The sceptic professes himself, however, to be better informed than we are. He assures us that the manifesting spirits are either psychic practical jokers who search the minds of Spiritualists and make a "revelation" of the facts which they find buried there; or else out-and-out devils, whiling away the tedium of eternity by playing on the credulity of men and women.

## PSYCHIC SCIENCE AND THE BIBLE.

Now I am myself an Anglican Churchman, an office-holder in the London church—the famous St. Jude's, Hampstead Garden Suburb—with which I am connected. It is my invariable practice, consequently, to enlist the attention both of my fellow Churchmen and also of our Non-conformist brethren when I embark upon these enquiries. The best way to attain that purpose is to begin with the New Testament, and with the psychic experiences of the greatest of the world's psychics whose life is there described. The question of His identity arose in an acute form at His first manifestation to Mary in the Garden. It was a materialisation, and as the first attempt of the exalted Experimentalist, it was far from perfect, so that Mary supposed Him to be the gardener. When she evinced a desire to test the identity of the genuineness of the manifestation by touching the risen Lord, she was not repulsed. She was told, in tender language, not to touch Him then, for He was not yet ascended; He would be on earth some time, and there would be ample opportunities of assuring herself about His identity before He finally returned to the higher spheres. Then on the evening of the same day, the world's first Easter Sunday, the two disciples walked to Emmaus. You all know the story of the mysterious Stranger who joined them, though His spirit band were anxious (doubtless for reasons of their own) that He should not be recognised. But when the harmony of the friends reached its climax at the supper table, the Guest proceeded to offer a demonstration of His identity. He took bread and brake it. He identified Himself to them by repeating the simple ceremonial of three nights before, around which the most fervent affection of all Christendom has come to centre. If the investigation of spirit identity be wrong, it is at least curious that this Supreme Spirit should gratuitously offer the most convincing proof of His own. Finally, in the case of Thomas, the doubter, the proofs of identity—the pierced hands and feet and the wounded side—were specifically presented for his inspection: "Be not faithless, but believing" is a gentle rebuke to the apostle for doubting the fact of the Resurrection itself, not for seeking proofs of the identity of Him who had achieved the victory over death.

These facts afford striking support for intelligent enquiry into spirit identity. But the case is by no means complete when they have been cited. In a very notable passage St. Paul enumerates as among the gifts of the spirit the capacity to recognise and test the unseen intelligences. In the twelfth chapter of the First Epistle to the Corinthians the great apostle, by far the most accomplished student of psychic science who has yet arisen among the sons of men—enumerates these gifts. According to the Authorised Version they include prophecy and the "discerning of spirits." The Revised Version leaves the passage unchanged except that it makes discerning into a plural—"discernings"—which it is in the original Greek. Dr. Weymouth, usually the happiest of translators, is singularly infelicitous here, when he translates the passage as an allusion to "the power of discriminating between prophetic utterances." As for the Twentieth Century New Testament it strays still further from the apostle's thought by

translating the passage as "the gift of distinguishing between true and false inspiration."

## THE GREEK PHRASE EXAMINED.

Let us make a thorough examination of this passage. I am all the more anxious to do it because I am frequently asked to explain its exact significance for the benefit of students who are Spiritualists but who have not the ability to study the New Testament in the original Greek. Happily the very word which lies at the root of the argument has found its way, through derivatives, into our own language, and is quite familiar to you all, so that you will have no difficulty in following me as I work out the passage. The Greek word *krino* means "I judge, estimate, test, examine, pronounce that a thing really exists." The judge, or arbiter, is *Krites*, a word obviously formed from the same root; and he who is capable of judging is *Kritikos*. In that shape the Greek word has been adopted into our own language—our term critic, one who scrutinises a thing carefully and discerningly, in order to pass a judgment upon it. When he had rendered his judgment the Greeks called it *crisis*—a word which we have in its exact form, spelt as the Greeks spelt it, and in daily use as part of our own language. We do not use it in quite the same sense as they, however. With us "crisis" means the turning point, the critical moment, rather than the rendering of a judgment or the giving of a verdict. You see clearly what the root idea is—that of examination, scrutiny, and the rendering of an intelligent judgment as the result of what you see.

Now, from our verb "to judge" we have a series of compounds, made by prefixing prepositions to the root word—*adjudge*, *prejudge*, and so forth. In just the same way the Greeks added prepositions to their words. One of their prepositions is *dia*, which means through. They prefixed that preposition to *krino*, and thus got *diakrino*—a judgment right through a thing, and also the faculty of being able to form such a judgment. And *diakrino* is the word which fell from St. Paul's pen when he was writing the First Epistle to the Corinthians, and is rendered "discerning" by our translations. Thus one of the great spiritual gifts is this *diakrino* of spirits—in plain English, an ability to test them, to examine them and to judge them. That is the very faculty you want in the investigation of spirit identity. Doesn't it strike you as curious that if the investigation of spirit identity is wicked presumption on our part, yet nevertheless St. Paul should have enumerated a capacity to conduct it as being among the peculiar gifts of the Holy Ghost?

Nor are we confined to the New Testament for instances of the use of *diakrino*. Thanks to the unending industry and patience of modern scholars we have at our disposal the contents of the very mail-bags of the Greek world at the Christian era and soon after, as well as a multitude of papyri, inscriptions and documents of every sort and kind. We get the root-verb *krinein* used of a deliberate judicial verdict in contrast with an agreed settlement between the parties who had appealed to the judge. We find *diakrino* itself used to mean the revision or inspection of the tax-gatherers' books by the prefect—a critical scrutiny of the individual liabilities of each man. Finally, in the Tebtanis papyri we have an allusion to a list presented for examination—where examination, in the original papyrus, is *diakrino*.

What more could you ask? What St. Paul meant was that among the gifts of the Spirit was to be found the power of examining or testing spirits. That is a faculty which could only be exercised either for testing the truth of their assertions, or examining their alleged identity. Among the many grotesque assertions to which the opponents of psychic research commit themselves there is surely none more bizarre than this—that intercourse with spirits is of the devil, but that the faculty which enables it to be conducted is among the gifts of the Holy Spirit.

(To be Continued.)

## DR. POWELL AND THE GREEK TESTAMENT: A CONFIRMATION.

Mr. Wilfred H. Schoff (of Cynwyd, Pennsylvania) writes:

Dr. Powell's scholarship has shown many instances wherein readers of the Bible in translation lose part of the meaning of the original through failure to grasp the complete allusion. The passage cited in his Palm Sunday address is another striking instance. Modern commentators have apparently missed the prior conditions to which it was placed in context. "Where two or three are gathered together in My name, there am I in the midst of them," was the saying of Christ which he cited, and the Church requires the presence of two or three at the communion of the sick. But there is even further confirmation of his conclusions in the Jewish commentaries.

The Rabbinic law required at least ten men to constitute a legally convened congregation, and money was spent continually to hire men to make up the congregational number. When ten joined together in prayer the Shachinah was with them; Psalm lxxxii. 1: "God standeth in the congregation of the mighty"; when the Holy One entered the synagogue



and did not find ten men present, His anger was stirred; Isa. l. 2: "Wherefore, when I came, was there no man? when I called, was there none to answer?" But when two sat together and studied the law the Shechinah was with them: Mal. iii. 16: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it." (Talmud, Berachoth, vi. 1-2); and the Shechinah was everywhere ready to communicate: Zech. ii. 3: "The angel that talked with me went forth, and another angel went out to meet him": not after him, but to meet him; hence "we know that the Shechinah is present everywhere" (Talmud, Bava Bathra, xxv. 1).

Christ's promise reduced to two or three the earlier requirement of ten to constitute the congregation and to establish communication with the Presence, and removed altogether the requirement of special learning and study whereby alone so small a number as two had been enabled formerly to communicate. His followers needed no learning, only the power they received from Him: Matt. xi. 25: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

#### SPIRITUALISM, SECTS AND DOGMAS.

C. E. B. (Colonel) writes:—

I, for one, quite sympathise with Mr. A. Harold Walters' desire that Spiritualism should be "spiritualised," and that those who have investigated it at first hand, and become convinced of its truth, should pass on to something higher than the mere gratification of curiosity in attending seances for the purpose of witnessing table levitations, bell ringing, tambourine throwing, rapping, apports, etc., or even of listening to messages on trivial and mundane subjects from all and sundry "spirits."

I will quote from an experience of my own: At a "direct voice" seance I was addressed by one of the voices: "So you are one of the nuts." I replied that I was not aware of it. "Oh, you must be, as you are a Colonel (kernel)!" I think a very little of this sort of thing would go a long way, and really there is no more intrinsic value in such talk than there would be if it came from an incarnate intelligence of the same calibre.

Yet, inasmuch as phenomena, such as table levitations, rapping, etc., appear to betray the existence of a force as yet unknown to us, and one which can act upon physical matter, they come within the purview of the physicist who is bound to investigate them, as is being done by Dr. W. Crawford at Belfast, and by several scientific men on the Continent.

Your correspondent also desires that Spiritualism should declare itself as a religion, and appears to be waiting for this "religion" to sever his connection with any recognised form of Christian Church. But apart from the fact that we do not yet know enough about these spirit communications, the difficulties and limitations, and the extent to which they are coloured by passing through a medium's mind, we surely do not want more defined and crystallised dogmas and creeds, or more systems of theology, such as in the past have caused so much dissension and so much violence and bitterness and bloodshed. The higher Spiritualism can act as a solvent for these crystallised creeds, and re-affirms the great principles taught by Christ.

I do not see that we can expect, nor that we need, a higher and more spiritual revelation than we already possess, but it does need to be made once more a living force in the hearts of men. Half the so-called Christian world is consciously or sub-consciously materialistic, the other half treats religion as a purely individual concern divorced from all social connections and depending principally upon intellectual adherence to certain fixed creeds.

What is wanted now is a living conviction of survival as a rational, thinking spirit, retaining the memories, affections and character of the life on earth, and following on that a sense of the responsibility we owe towards our fellow creatures, and a real understanding of the brotherhood of man.

But the conviction of survival is not easily acquired at second hand, so that for a long time to come Spiritualism must be chiefly occupied in proving survival, while the more critical investigators are seeking to acquire fuller knowledge of the conditions of communication.

Do not wait for a good Samaritan. Be one.—HELEN M. BOULSON, in "The Healing Power."

When summer draws near and the sun rises higher, it draws the moisture out of the earth through the roots, and through the trunks of the trees, into the twigs; and hence come foliage, flower, and fruit. So likewise, when Christ, the Eternal Sun, rises and ascends in our hearts, so that it is summer in the adornment of our virtues, He gives His light and His heat to our desires, and draws the heart from all the multiplicity of earthly things, and brings about unity and inwardness; and makes the heart grow and bring forth the leaves of inward love, the flowers of ardent devotion, and the fruits of thanksgiving and praise, and makes these fruits to endure eternally, in humble grief, because of our shortcomings.—JOHN OF RUTHENBERG.

#### FROM THE LIGHTHOUSE WINDOW.

A Rationalist writer has written a book to prove that he has no soul. It seems rather unnecessary.

We are always obliged to our friends for newspaper cuttings showing what the world thinks of our movement. But we must not be expected to reply to all the criticisms, especially the imbecilities of a type of journal which we may describe as the "Slowcombe-in-the-Hole Parish Magazine." As the old Latin tag has it, "The eagle does not stoop to catch flies."

The Italian magazine, "La Lettura," in its June number publishes an excellent article entitled "Sir William Crookes and His Researches into Psychical Force," written by Signor Oreste Cipriani. Photographs of Sir William Crookes, Florence Cook, and "Katie King" are reproduced. An acknowledgment is made to LIGHT for information given and access to photographs.

Under the heading "Spiritualists of England told Historic Memorial," the "Progressive Thinker" (Chicago, U.S.A.) for May 31st contains a verbatim report of the National Memorial Service held in the Albert Hall on the 27th of the previous month, with reproductions of the portraits of Sir Arthur Conan Doyle, Dr. Ellis T. Powell and Mr. Ernest W. Oaten.

General Booth, in a recent issue of the "Empire News," alluded to the alleged association of Spiritualism and lunacy. Sir Arthur Conan Doyle, in the same newspaper, stated that as the result of investigation in an American State it was shown that out of 13,500 lunacy patients there were four Spiritualists and two hundred and fifteen dergmen. Remarking that "it is really time this nonsense ceased," Sir Arthur declared: "That is my answer to General Booth and the others who follow that line of argument."

In the "Evening Standard" of the 17th inst., "Ugly Duckling" expresses perplexity about a statement alleged to have been made by Sir Arthur Conan Doyle in his address at Queen's Hall to the effect that in the next world we are "all restored to our pristine beauty." "Ugly Duckling" says he never had any pristine beauty, and observes: "When I was 35 (the age Sir Arthur says I shall resume), I had a bald head, a red nose, one eye, and a club foot. Will I be restored to this for all eternity?" The answer is "No," although we are not sure that he does not deserve it!

The Rev. Ellis G. Roberts, vicar of Alberbury, one of our wittiest and most scholarly contributors, with his daughter, paid us a call recently during a short stay in London. Mr. Roberts met several distinguished fellow-contributors on the occasion, and exchanged views with them, with results which are bound to be helpful to our many-sided campaign in the future. We were struck by his remark that the fact of human survival probably excited enmity in some quarters because it carried the lesson of the law of consequences which, as he observed, many people would like to escape, and, indeed, lived as though there was no such thing.

Just as there are people of easy mind who will accept "in a general way anything" in psychic matters without troubling about proof, so there are those who are hypercritical to the last degree. They are as fastidious as the nigger in the American story, who dreamed one night that a departed friend revealed to him the whereabouts of a small hoard of money—fifty dollars. On awaking, Pompey took a spade and went to the place indicated, and there sure enough was the money, but, on counting it, found there were only forty-nine dollars, whereupon, says the story, he was greatly annoyed and denounced the ghost for having defrauded him of the odd dollar!

The "Two Worlds" publishes correspondence between Mr. Ernest Oaten, president of the Spiritualists' National Union, and Father Bernard Vaughan, arising out of a sermon preached at Farm-street, on Sunday, April 21st. Mr. Oaten calls on the preacher to justify his innuendoes concerning the people "who have been mentally unbalanced, morally undone and physically ruined by attempting to live the lives of the gates of death, and to pry into the secrets of God." Father Vaughan, in two letters in reply, ends the point on the ground that he is "much too busy" and has "neither the leisure nor the inclination to open correspondence." The episode is an instructive commentary on the methods of the clerical opponent when driven into a corner.

Mr. J. J. Meyrick sticks to his guns in reference to the possible occult explanation of the Indian juggler's per-



formance reported in our last issue. He writes to point out the difficulty of imagining that a large cobra could be placed under the basket and the piece of (apparent) leather nearly as large could be abstracted, in the day-time, and without the bystanders detecting the trick, especially as the conjurer had so little clothing in which anything could be concealed. He adds: "The change of the leather into a serpent reminds one of the rod of Aaron and those of the Egyptian magicians being changed into serpents. Even if the narrative in Exodus be a myth, it seems to show that the writer was a believer in Egyptian magic producing such phenomena."

Miss Lind-af-Hageby remarked the other day that she had been struck by the fact that the weird and unnatural doctrines which it was attempted to graft on to the simple teachings of Spiritualism were usually the offspring of persons who were deficient in a sense of humour. But anyone who reads the astonishing lucubrations from the opposition will feel that some of these also must proceed from minds unilluminated by any sense of the grotesque. We have read objections and arguments from solemn professors and divines that were calculated, as a classic writer would say, to "make a cat laugh." Well said Carlyle that "the essence of humour is sensibility, warm tender fellow-feeling with all forms of existence." But even dulness has its merits. It is an excellent "whetstone for the wits."

### A CANDID CRITIC OF SOCIETIES' WORK.

IMPRESSIONS OF MR. JAMES COATES.

Mr James Coates, one of the veterans in our movement, at the conclusion of his present Southern tour of lectures and addresses, extending over three months, gives the following result of his impressions:—

"Two outstanding meetings in London deeply impressed me—the Memorial Service at the Royal Albert Hall, and the Annual Convention of the Union of London Spiritualists at South Place Institute. Also I was struck by the good work being carried out by the W. T. Stead Bureau. I have, however, been unfavourably impressed by the work of some societies, the committees of which seem to be afraid to rise to the occasion. There is a greater demand for light on Spiritualism, a deeper seeking for the knowledge which Spiritualists are able to give, than some societies appear ready to supply. They do too much routine work, and engage speakers, including myself, who are delivering the message they have to the same audiences Sunday after Sunday, and little or no thorough-paced work is being done to bring the subject of Spiritualism before the public, who need it far more than the Spiritualists themselves.

"Many societies, it seems to me, contain in themselves the nucleus of greater and grander societies. But one is afraid, another considers that financial affairs will hinder, and a third comes to the conclusion that it cannot carry on unless it gives to the public phenomena. Phenomena, which I understand to mean clairvoyance and sometimes psychometry, are right enough in their place, but I do think that any society that is depending on these for its financial support is heading straight for the breakers. It means either the collapse of the society or its falling away from usefulness. The intellectual and thoughtful, to say nothing of those who are deeply read in psychical literature (as Sir Arthur Conan Doyle was before he went in for investigations) will not be attracted to, much less associate themselves with, those who crowd the meetings for the purpose of getting these descriptions. They want enlightening, spiritual addresses, given either by trance, inspirational, or normal speakers who are capable of dealing with the light which Spiritualism throws upon the problems of life and after-death states. Organisers of some societies are afraid to take halls, even temporarily, for the purpose of accommodating fresh speakers whom they recognise to have genuine ability. As a consequence they are treading the same ground over and over again.

"The truth is that the public want to know something about Spiritualism—its facts, philosophy, phenomena, and religion, so far as it has a religion based upon deductions which follow logically from our investigations. The crying necessity of the hour is that organised societies should rise to the demand that is now being made, and place Spiritualism in its strongest and most effective light before people who know nothing whatever about it.

"I conclude these impressions by saying that although some societies are doing good work, they could do even better. Will they do this?"

What hurts us? What meets us constantly on this life's journey, hinders, burns, torments us? Hurry. Worry. Depression. Hate. Rancour. Spite. Self-love. What heals us? Is as green pastures and running brooks to sun-baked eyes? Peace. Content. Good temper. Laughter. Happiness. Love.—HELEN M. BOULNOIS, in "The Healing Power"

### THE "INNUMERABLE COMPANY."

"They came, saying that they had also seen a vision of angels."  
—LUKE XXIV. 23.

It has so long been customary in the Church to regard such an incident as that referred to in the above quotation from St. Luke's gospel as belonging entirely to a past dispensation, that for an English country clergyman and his wife to declare in the present year of grace that they too have seen visions of angels and even heard and talked with them, is a distinctly novel departure. The Rev. G. Maurice Elliott and Mrs. Elliott (of Christchurch Priory, Hants) not only make this claim: they are clearly convinced that all their brethren and sisters in the Christian faith ought to be able to do so too. Conscious contact and converse with angelic beings is, they are persuaded, part of the aim and object of religion. "The Christian religion is here to give men sight," and they assure us in their book, "Angels Seen To-day" (Robert Scott, 3/6 net), that it has done so in their case. "It has enabled us first to believe in the presence of angels, then to feel that presence, then to see and hear and enter into relationship with the angels." Through that relationship they have been taught much. They have learned that there are no dead; that there is no absolute dividing line between this world and the next, that the material world and the spiritual world are one; and that we should pray for those in the world beyond—alike for our friends and for the spiritual enemies who would work us harm—for our Father-Mother God designed the family life so common to us all in order to teach us that "the family in earth and heaven is one." They speak of seeing angels at a baptism, at an ordination, at a death-bed—the account of the death-bed scene reminding us of similar descriptions given by our contributor, "Joy." Doubtless, though they do not mention the fact, they see them also at the family board, in tram and train and bus and street—wherever, indeed, opportunities are afforded and taken for the performance of some of those countless little acts of thoughtful kindness which sweeten life. They tell us that the heavenly cities they have visited far surpass in beauty the description in "Revelation" of the glories of the New Jerusalem. That is not difficult to believe. We never felt tempted to exercise our imagination in trying to conceive of a more beautiful home than this earth—as God has made it, not as man has often disfigured it. Beauty depends less on brilliant hues than on combined harmony and contrast—the subduing of parts to the whole. Vivid colour effects, which are delightful as reliefs, are distressing in the mass. We have nothing to say against the symbolism of a golden city—as symbolism—but if any earthly architect attempted to give visible embodiment to such an idea, even on a small scale, art critics would rank his work with the Albert Memorial as "gingerbread," and most of us, after enduring for an hour or less the yellow glare of its streets, the prismatic hues of its pearl gates and the flashing colours of the precious stones which formed its foundation, would fly for a rest cure to some quiet glade where we could stretch our limbs on green turf beneath the shadow of giant oak or beech, and watch white clouds sailing overhead in the blue. No, the Jerusalem which Blake longed to build in England's green and pleasant land would bear no sort of outward resemblance to St. John's picture—and yet it would be Heaven, a heaven as real as any we can imagine hereafter.

We have seen this book reviewed as "a warning against Spiritualism"—presumably because it declares that "Materialism and Spiritualism often walk hand in glove together," and that "there is no religious value in mere spirit-intercourse." But we are not disposed to complain of either statement: the former is, alas, true, and as to the latter, if modified by the substitution of "not necessarily any" for "no" we may accept it as a matter of course. Selfish aims and the frivolity of the vacant mind may, of course, characterise our intercourse with spirits in another sphere of being, just as they may our intercourse with spirits in our own sphere, and this, too, apart from the matters that may be the subjects of such intercourse. As life is not made up of water-tight compartments and what we are enters into all that we do, there may be as much religious value attaching to a discussion of the food problem as to a discussion of the nature and attributes of the Deity. All depends on the attitude of mind of those engaged therein. "Psychic science," we read, "is no substitute for religion." Again, granted, and yet, though not a substitute, it may be a handmaid. Any evidence that life is lord of death and that love survives the grave must tend to strengthen faith in the fatherhood of God and the beneficence of the Divine purpose, and has so that extent a distinct religious value.

But we feel conscious of two voices, of two differing trends of thought, in the book. Otherwise it would be difficult to explain how the authors of a work so full of wise and beautiful teaching can be found giving with approval (p. 40) a quotation from Archdeacon Holmes containing two absurd statements which the least acquaintance with our subject should have prevented him from making and our authors from endorsing. He refers to "the possibility of intercourse between the living and the dead" (a fact in nature) as a truth borrowed by Spiritualists from the Christian Church. He might as well say that the discovery of the law of gravitation was borrowed by scientists from



Buddhism or Mohammedanism. Again, he alludes to the "self-styled Spiritualist," who claims and exercises, or pretends to exercise, "the power to disturb the rest of the departed, to call back a spirit from the dead for the sake of sensationalism," etc. We have never met that "self-styled Spiritualist" and we respectfully beg leave to doubt whether the Archdeacon has either.

While stating, both on the authority of Scripture and their own experience, that angels are human in appearance the authors do not commit themselves to any very definite pronouncement as to their real nature. Canon Masterman, however, who contributes an 'introduction, is quite certain on the matter. Angels "belong to a different group in the great family of God." If so—if "they have never, never known a fallen world like this"—they can hardly be in such a position to understand our difficulties and troubles and to give us sympathy and help as those who have themselves gone through similar experiences, and many of whom have been endeared to us by the closest and sweetest of earthly ties. But these spirits are "earth-bound"! And earth-bound spirits are (say Mr. and Mrs. Elliott), "as is well-known, of a comparatively low order." We have heard the statement before, but have never seen any reason for believing it. Why should we? Since when has it been a sin to love this fair earth and the people in it? We have so long used the word "spiritual" to mean that which is lofty, pure, noble, disinterested, and "material" for that which is sordid and selfish, that we have confused our thinking. Our vices, like our virtues, are spiritual, not material, and some of them—such, for instance, as spiritual pride and swelled-headedness—have very little to do with matter. The fact, with which we have become increasingly acquainted, that there are all shades of character and conditions on the other side as well as here, should have taught us this lesson long ago. If this world affords openings for the selfish indulgence of the appetites which God has given us, irrespective of the good and the happiness of our fellows, so it does for the exercise of the purest altruism, and something equivalent must be true of any stage of existence which is going to be of real service in the development of the higher self. We cannot have the possibility of self-giving without the possibility of its opposite.

Love never yet hindered spiritual advancement. If love holds any of our friends to earth, they will not lose by earth's gain. And any message of sympathy or encouragement, any tender remembrances of the past, however trivial to outsiders and however imperfectly conveyed, will and ought to mean more to us than the most profound philosophical treatise.

D.R.

#### THE MOVEMENT IN BRIGHTON.

One of the most successful and progressive young societies is the Brighton Spiritualist Brotherhood of Old Steine Hall, whose second anniversary is now advertised in our columns.

The society commenced its career in a small furnished office in July, 1917. In five months it had removed to its present home, which, formerly a factory, has been changed into a warm, comfortable hall holding about one hundred and fifty. Owing to the war conditions many difficulties had to be faced with heating, lighting, and furnishing, but every difficulty faded as events ripened, and at the present time it is a well-lighted and furnished hall that greets the visitor on entrance—a fact which, taken in conjunction with the broad-minded policy of the officers and the warm welcome extended to all comers, enquirers and friends alike, has done much towards gaining for the society a membership roll of upwards of 100 names.

The energies of the Brotherhood have not been confined to their own hall. A number of propaganda meetings have been held at the Athenaeum Hall on Sunday afternoons. A visit from Sir A. Conan Doyle was arranged last October, and many well-known speakers, including Dr. Ellis Powell, the Rev. A. J. Waldron, Professor James Coates, Mr. A. Vout Peters, Mr. H. E. Hunt, Miss Lind-of-Hageby, Miss Felicia Scatterd and others, have presented our glorious gospel from various aspects to large and appreciative audiences.

The society now desires to establish a centre for the expression of progressive thought with an open platform, with class-rooms and library, where any earnest enquirer or visitor may find a welcome and sympathetic help. With this object in view the second anniversary is to be celebrated by the formation of a Building and Extension Fund, Sir Arthur Conan Doyle and Mr. Vout Peters giving their services at the great meeting arranged at the Hove Town Hall, that this object may be achieved. The assets of the Brotherhood are well secured and vested in trustees, who are required to be members of the Spiritualists' National Union, Ltd. A special building fund account has been opened at the Kemp-town branch of Barclay's Bank in the name of the Brotherhood, and any sums may be paid in at any branch of the bank to that account. Any other information will be gladly given by the leader of the Brotherhood.

**HUSE FUND.**—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks the following donations: The Reading Spiritual Mission, £3; A Friend, £1.

#### OBITUARY: MR. DAVID HARTLEY OF BOURNEMOUTH.

We learn with regret of the transition on the 11th inst. after an operation, of Mr. David Hartley, the revered and honoured president of the Bournemouth Spiritualist Church. Mr. F. T. Blake, writing as secretary of the Church, says: "Mr. Hartley's sudden demise (on the previous Thursday he officiated at the evening meeting) came as a shock to us all. His genial presence and ever-willing service had endeared him to old and young alike. While we share with Mrs. Hartley and her daughters the consciousness of the loss of his physical presence, we realise that that loss will be transmuted into gain for him, for them, and for ourselves; that is the home as in the church, the heart that loved, the mind that thought and planned, the spiritual force and affection that were so evident will remain theirs and ours with increasing power and service.

"The interment took place at the Bournemouth Cemetery on Saturday, the 14th inst., amidst brilliant sunshine, which added to the impressiveness of the service conducted by Mr. Frank T. Blake, who was assisted by Mr. Howard Mundy and Mr. Harry Hiscock. A large number of people were present, representing the two local churches. The many floral tributes bore eloquent, if silent, testimony to the respect in which Mr. Hartley was held. Caught by the gentle breeze, their fragrance came to us, as we lingered, like a breath from the eternal shores. Among those sending wreaths were Mrs. Hartley and family, Mr. and Mrs. Dell, Bess, Emm, and Fan, Mr. and Mrs. Reeves Grundy, the Bournemouth Spiritualist Church, the Bournemouth Spiritualist Mission, the Southern Counties' Union, the Southampton Spiritualist Church, the Portsmouth Temple of Spiritualism, Mr. and Mrs. Mundy and Peggy, Mr. and Mrs. Lonsdale, Mr. and Mrs. H. C. B. Martin and Mr. and Mrs. F. T. Blake and family."

#### THE CASE OF MR. F. T. MUNNINGS.

We have received a long rejoinder from Mr. Munnings to the letter of Mr. F. T. Blake published last week. With this Mr. Munnings encloses numerous letters and documents. Further, we have a full report made on behalf of the Executive of the Portsmouth Temple of Spiritualism, and letters from persons who claim to have discovered the fraudulent nature of Mr. Munnings' mediumship. And there have been several visitors to give accounts and opinions. To one lady correspondent who reminds us that she warned us of the suspicious nature of Mr. Munnings' phenomena long ago, we can only point out that we are quite used to receiving denunciations of mediums who have been proved to be absolutely genuine. Mediumship is a very delicate thing and in unfavourable conditions is very liable to misinterpretation. As to Mr. Munnings, we know nothing either of him or his mediumship beyond the mixed accounts we have received. We have never personally either endorsed it or condemned it, having no first-hand experience to go upon. It is clear that the question can only be decided by a séance held under strict test conditions. Long experience in these matters has taught us that the attempt to settle these questions by controversy is interminable and usually futile. At any rate we do not propose to occupy the columns of *LIGHT* with accounts of the reports, letters and statements on both sides. They would fill several columns.

It is perhaps superfluous to remark that to counterfeit spirit communications and thus cruelly deceive the most sacred of human feelings is a revolting piece of sacrilege, not to be too severely condemned.

**LECTURES ON THE HOLY SPIRIT.**—Sir Arthur Conan Doyle recently declared that "the Holy Spirit is working in England now, just as surely as ever it did in Judea." A course of three lectures on the Holy Spirit is to be given by Dr. Ellis Powell, on the first three Thursdays of July, in the Church of St. Jude-on-the-Hill, Hampstead Garden Suburb. The lectures will be at 8.30 p.m. on July 3rd, 10th and 17th.

**NATIONAL UNION FUND OF BENEVOLENCE.**—The Honorary Financial Secretary (Mrs. M. A. Stair, 14, North-street, Keighley, Yorks.) acknowledges with thanks the following subscriptions received in May: Yorkshire County Union, Easter Monday, £2 17s. 3d.; Thomas-street, Bristol, £1; Pontypridd and District Committee, £3 6s.; Union of London Spiritualists' retiring collection at Convention, £5 16s.

**JAMES COATES**, author and psychic investigator of Rothsay, is open to fulfil engagements for lectures on the Direct Voice, Psychic Photography and other forms of psychic phenomena, the results of his own investigations extending over nearly forty years. Mr. Coates is also prepared to give lectures illustrated by lantern views. Letters addressed to him at this office will be forwarded.

**MR. HORACE LEAF** is announced to speak on "What Spiritualism Is," at a public meeting to be held on Thursday next, July 3rd, at 7.30 p.m., in the large hall at Gayton Rooms, Station-road, Harrow-on-the-Hill. Clairvoyant, Mrs. E. A. Cannock. Admission free, but a collection will be taken. Reserved seat tickets 1/3 (including tax), may be obtained from the Secretary, R. McLellan, "Waverley," Bolton-road, Harrow. Proceeds will go to the funds of the Harrow and Wealdstone Spiritualists' Society.



## TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W.1.—6.30, Mrs. E. A. Cannock. July 6th, Mr. A. Vout Peters.

The London Spiritual Mission, 13, Pembridge-place, W.2.—11, Mr. G. Prior; 6.30, Mr. Ernest Hunt. July 2nd, 7.30, Mr. Robert King.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, Mrs. M. Gordon.

Shepherd's Bush.—73, Becklow-road.—7, Mr. Cox. Thursday, 8, Mrs. Brown, open meeting.

Peckham.—Lausanne-road.—11.30, circle; 7, Mr. H. Boddington. Thursday, 8.15, Miss Ellen Conroy, M.A.

Lewisham.—The Priory, High-street.—6.30, Mrs. Worthington, address and descriptions.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mrs. Marriott. July 3rd, 8.15, Mr. Abethall.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mr. Prior, address. Wednesday, 8, Mr. H. Wright, address and clairvoyance.

Brighton.—Athenæum Hall.—11.15 and 7, Mrs. A. de Beaurepaire, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mrs. Curry.

Walthamstow.—342, Hoe-street.—7, Mr. J. Forsyth. Thursday, 7.30, Trinity Hall, West-avenue, Mrs. Graddon Kent.

Camberwell.—Windsor-road, Denmark Hill, S.E.15.—11, Mrs. E. M. Ball; 6.30, Mrs. A. Jamrach. July 6th, 11, Mr. G. T. Brown; 6.30, Mr. Nickels of Luton. Public service every Wednesday, 7.30.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, Mrs. Bloodworth, also Monday, 7.45, psychic readings, Mrs. Bloodworth. Thursday, 7.45, questions and clairvoyance; second anniversary meetings next week, see special advt.

READING LYCEUM ANNIVERSARY. — On Sunday last the anniversary services in connection with the Lyceum associated with the Reading Spiritual Mission, were conducted by the scholars; the addresses by Gladys Woodman, Mona Street, George Saunders, Arthur Lawrence, Stanley Taylor and Reggie Churn all reached a high standard, reflected great credit upon the teachers, and exemplified the sound educational advantages of the Lyceum method of training. Crowded audiences throughout the day marked their appreciation.

## Spiritualist Services are held in LONDON on Sundays as follows.

|  | A.M.  | P.M. |
|--|-------|------|
| *Battersea, 45, St. John's Hill, Clapham Junction ...            | 11-30 | 6-30 |
| *Brixton, 143a, Stockwell Park Road ...                          |       | 7-0  |
| Camberwell, People's Church, Windsor Road, Denmark Hill ...      | 11-0  | 6-30 |
| *Clapham, Reform Club, St. Luke's Road ...                       | 11-0  | 7-0  |
| Croydon, Gymnasium Hall, High Street ...                         | 11-0  | 7-0  |
| *Ealing, 5a, Uxbridge Road, Ealing Broadway ...                  |       | 7-0  |
| Forest Gate, E.I.S.A., Earlham Hall, Earlham Grove ...           |       | 7-0  |
| *Fulham, 12, Lettice Street, Munster Road ...                    | 11-15 | 7-0  |
| Hackney, 240a, Amhurst Road ...                                  |       | 7-0  |
| *Kingston, Assembly Rooms, Bishop's Hall, Thames Street ...      |       | 6-30 |
| Lewisham, The Priory, 410, High Street ...                       |       | 6-30 |
| *Little Ilford, Third Avenue Corner, Church Road ...             |       | 6-30 |
| London Spiritual Mission, 13, Pembridge Place, Bayswater, W. ... | 11-0  | 6-30 |
| *Manor Park Spiritual Church, Shrewsbury Road ...                | 11-0  | 6-30 |
| Marylebone, Steinway Hall, Lower Seymour Street ...              |       | 6-30 |
| *Peckham, Lausanne Hall, Lausanne Road ...                       | 11-30 | 7-0  |
| *Plaistow, Spiritualists' Hall, Breemar Road ...                 |       | 6-30 |
| *Plumstead, Perseverance Hall, Villas Road ...                   |       | 7-0  |
| Richmond, Castle Assembly Rooms ...                              |       | 7-0  |
| *Stratford, Idmiston Road, Forest Lane ...                       |       | 7-0  |
| *Tottenham, "The Chestnuts," 684, High Road ...                  |       | 7-0  |
| *Upper Holloway, Grovedale Hall, Grovedale Road ...              | 11-15 | 7-0  |
| *Wimbledon, 4 and 5, Broadway ...                                |       | 6-30 |
| *Lyceum (Spiritualists' Sunday School) at 3 p.m.                 |       |      |

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